

The Two Worlds.

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SPIRITUALISM'S LATEST (IF NOT LAST) FOE: THE DAIMONISTIC THEORY.

SUGGESTED BY RECENT EXPERIENCE IN BRIGHTON.

BY BEVAN HARRIS.

AN American, named Miles Grant (perhaps the originator), is a prominent writer and speaker in support of the explanation of spirit phenomena being the result of intercourse with, and control by these Daimons (who, he tells us, are "fallen angels").

Mr. Grant admits the "far-reaching influence these phenomena have already had" from the small beginning in 1848 to the present time, "sweeping in, on both continents, the culture and learning of ministers, doctors, lawyers, judges, presidents, kings, and emperors." He says: "These are bowing before it, and showing sympathy with its teachings;" and adds, "Its progress is marvellous!"

"Scores of ministers," he tells us, "have left their churches to preach this New Gospel of Spiritualism" (as it is called), "and very rarely do they ever return to the Christian Church again" (presumably having found better pasture). This is a startling admission (ending with a pitiable howl) from so valiant a defender of "Faith" as Mr. Miles Grant.

But he goes farther, and impetuously brushes aside the theories of those who have gone before—such as delusion, cracking toe-joints, unconscious cerebration, telepathy, fraud, and all other theories, as wholly inadequate to explain the growing wonderful occurrences at spiritual séances.

In "Spiritualism Unveiled" (see page 7) he scornfully rejects any attempt to explain the phenomena as "pretence" on the part of the sitters as being an absurdity that must be surrendered by any who would treat the subject with fairness (as presumably Mr. Grant means to do). He admits that these phenomena "do occur."

Very well. That clears the ground. Now let us listen to the words of wisdom from his lips. He is to account for the existence and producing cause of these abnormal experiences.

On page 8 of his book he says: "I will say right here, that I do not believe that human spirits of dead people have anything whatever to do with these manifestations." Mr. Grant then is an unbeliever, while admitting the facts, which, of course, his "no faith" will not disprove; the facts proceed whether he believes his own or another's theory, or is careless about any theory at all. He has hit upon one, but unfortunately "could not stop to argue it out." Why could he not stop? His book has 73 pages, and this hurry is named on the fourth printed page (p. 8). Surely a little time might have been spared for discussing the question he was writing about! But no; debate and logic are not weapons his Daimons care to use, and so away he goes to his "impregnable rock of truth," the Bible.

Then follows a re-hash of old texts so dear to the Conditional Immortalist's heart, from Moses, Job, David, and Solomon, proving beyond all doubt that these gentlemen knew all about it! Knew that man was not immortal, but lived, breathed, and died with the hog or with the sheep or ox he had eaten, and that was the end of him! This was the opinion of these Bible writers at this early period. Generally, character is an important factor in the estimate of another's opinion. A thief will be very loose in regard to property rights, and "meum" and "tuum" are meaningless words to him.

David and his son were not remarkable for virtue; their lives were largely of the animal type; therefore ("as a man thinketh in his heart, so is he") their thoughts of human destiny were bounded by their carnal materialistic lives, and so we find one of them, naturally enough, writing, "Like sheep we are laid in the grave," "In that very day man's thoughts perish," "The dead know not anything," &c., with a few others culled from this so-called garden of inspiration, first breathed into and then out of the lips of these "holy

men of old," inspired by the "Holy Ghost," who were wrought upon miraculously to write such superficial unphilosophical ideas as are left on record in our "Holy Bible." Let us not forget the manner of men we are dealing with—the age in which they lived—in estimating their opinion on so profound a subject as that contained in the question, "If a man die shall he live again?"

I say boldly, on so vastly important a subject their carnal lives disqualified them as witnesses worth a moment's thought as to any testimony they could bear. Unspiritual themselves, what could they know of the realities of the soul world then or hereafter?

All four may stand down, as they are completely out of court. And yet the writings of such men are the foundation stones on which the temple of "Conditional Immortality," "Life in Christ only," "Annihilation," or "Extinguisher" dogmas are postulated.

"If the foundation be destroyed, what can the righteous [right wise] do?" Certainly nothing wiser than to build again on better foundation, not the shifting sand of human opinion written or spoken, but on the rock of truth laid by the Divine hand, and inscribed in the imperishable rock of proven fact, such as modern spiritual phenomena affords.

But these facts (admitted by our instructor) are "misleading, deceptive, ruinous; they are not what they profess to be at all," but are "Satanic."

I have read "history repeats itself"—a truism as manifest to-day as ever. "Say we not well (said the religionists of Jesus' time) thou hast a devil and art mad?" has ever, in spirit, been the taunt of reformers and prophets, flung at the John the Baptists of the race from then till now.

We are told these "fallen angels" exist, group round, pester, and "seduce" those who come together for spirit communion. Where do our friends learn of their existence? Of course, in the Bible; everything must be proved by this standard. In Job iv., 18, it is said, "God charged his angels with folly" (apparently the parent passage of the doctrine), on which 2 Peter ii., 2 and 4, founds a further hypothesis by saying, "If God spared not the angels that sinned [presumably by their folly], but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," repeated by Jude, 6th verse of his epistle, in the same words; these three texts, with the highly-wrought, poetic, symbolic fable of a war in heaven, Rev. xii., 7, 8, and 9, where it is stated the Devil and Satan, he was cast out into the earth, and his angels were cast out with him, these, it appears to me, are the chief if not the only texts that can be pressed into the service of the Daimonistic theory.

In "fairness," do they support any such opinion? "Foolish angels!" Who are angels? It still is unproved they are beings of a superior order or creation to man, for if so, would not some account of their beginning have been revealed to the human family, seeing they were to take a part so closely interwoven with mankind? No such account has yet appeared. In the only revelation Christians accept they are interchangeably spoken of as men, spirits, angels, gods. They had the human form, and were sometimes hospitably entertained as men "unawares."

"Angels are men; in lighter vesture clad." Are they not all ministering spirits, and form a "great cloud of witnesses"? Who do? Those cited in the former chapter, from Abel to Samuel and the prophets, and later on the martyrs, down to our own times (see Heb. xi. and xii.). Then if Bible angels are disembodied men, what becomes of the poetic, martial story of the war in heaven, with its ejected tenantry hurled down to the earth, to be the tormentors and teasers of all who dwell thereon? Such an assumption from the opinions of those long since dead is absurd, and ought not to weigh for a moment with any who believe in a "just and righteous God."

Angels, then, are unprogressed as well as advanced human spirits—both come to our séances; there are "spirits

in prison," and there are some who are "more than conquerors," for they have vanquished death and triumphed over it. They all breathe the ether of immortality; having survived the shock of death, they ever live and can "die no more." Spirits of both of these classes visit the earth-plane. Call them demons, spooks, if you will, we often have evidence that they are our dear departed ones; we can no more deny that than we can the rising sun, and because they live "we know that we shall live also."

Were it possible for Daimonism or Annihilationism to disprove the millions on millions of spirit communications during the last fifty years, all but one, that one genuine case is sufficient to upset and overturn all the fatuous whims of the Conditional Immortality school about "fallen angels," spooks, demons personating our dear ones, and deluding us into a sort of Red Riding Hood belief that a large mouth with big eyes and ears, though wolfish-looking, was really our grandmother—not quite so easily believed. I was not deceived by any Daimon when my darling daughter, who kissed me just before she died, four months afterwards appeared in spirit form, came to me, put her hand in mine, and kissed me again in sight of forty others, who saw the form, and some who knew and recognised her. Was she a fallen angel, imp, or daimon? Monstrous insinuation! Does not a father know his own child?

Why this determination to resist the truth that has satisfied millions? Prejudice, ignorance, and conceit.

"Life in Christ only" people "ran well" for a while in turning away from the Bible doctrine of unending punishment, and by their sophistry forcing verbal meanings, so giving some plausibility to their statement that it was not in the book at all, but that in lieu of it the wicked (whoever they are) will be eternally punished by being eternally "blotted out" as "though they had not been"—extinguished, annihilated. This comforting Gospel for those who hope to survive the crash and wreckage will find such a sweep that Noah's flood was trivial in comparison with the frightful clearance earth's inhabitants are yet to experience if annihilationist doctrines are true, for not only will there be "the wreck of matter and crash of worlds," but the abolition—extinction—of Spirit too. Verily, if such a doctrine is true, neither living nor dead, nor any "who go down into silence," should praise God. Such a God only merits execration.

(To be continued.)

DEATH—THE GATE OF LIFE.

By CHEDOR LAOMER.

CHAPTER III.—THE SPIRIT BIRTH.

THE causes of my transition were lingering and painful, but my last days were bright and happy in the prospect of going to the better land. I had heard something of the return of spirit after death from some of my friends, but I could not fully realise its truth. However, I promised my children that if I could return I would, and communicate with them at the first opportunity, and as you are aware, this is not the first time I have done so. It is a great pleasure to me to be able to clearly prove that even in death we are not divided.

As my body became weaker my spiritual vision became more clear, and as I gradually lost sight of your world, and the forms of my dear ones became less distinct to my mortal eyes, my spiritual faculties seemed to brighten, and frequently I beheld in my room the bright forms of beautiful beings quite unnatural to earth, among whom I recognised some of my old friends who had long before passed away. These visions did not occur during my sleeping moments, but when I was consciously awake. These appearances became more palpable and numerous as my earthly life faded away, and the conviction grew upon me that I was being comforted by loved ones from the spiritual world, who were waiting to welcome me "on the other side of Jordan."

On the morning of my transition I was visited by a young lady who was said to see "spirits." She described the forms of several of my spirit friends standing near my bed, and in other parts of the room, whom I knew had gone to the grave years before, which convinced me that I had not been mistaken in what I myself had seen; but although I had heard her talking I was too weak to speak to her. By and by, however, as if I had passed through a short, refreshing sleep, I found myself in changed conditions, which I was unable to understand. I saw the young lady sitting upon

my bed, and I said to her, "I could not speak to you this morning, but I can now." I then observed something very unusual had transpired. I was no longer lying upon the bed, as I had been for many weeks in wearisome pain, in a helpless condition. To my astonishment I was standing upon my feet by the side of my wife and children. I saw them by the bedside, weeping and almost breaking their hearts. I then beheld several bright forms before me, smiling with pleasure at something that had taken place which I did not fully realise. They saw my bewilderment, and came near to me and gave me a kindly greeting, and endeavoured to make me understand my changed condition, and by degrees informed me that I was now a spirit in another world. "Another world!" I exclaimed; "how can that be? There are my wife and children, and this is the room in which I have been for weeks; how can this be another world?" "Yes," replied an old gentleman, whose face was beaming with delight; "this is the same room in which you have been ill so long, but the illness is over, and you have changed. 'The earthly house of your tabernacle' is dissolved, you have put off the old body, with its defects and weaknesses; you have put on the new man, and you are now clothed with your heavenly house, or spiritual body; you have left your earthly form, in which you groaned and were burdened—it is there on the bed, still and lifeless—and you are now a new born spirit in the spiritual world, into which we give you a hearty welcome. Your family are sorrowing at your departure, but we rejoice, and we exclaim, 'Behold, to us a child is born, to us a son is given!' Did your earthly friends but see the hearty greeting which we give you, and the glories that are awaiting you, they would not so mourn your departure from them for a while."

I gazed at my poor worn body as it lay in the same position in which I had lain for months. I looked at my second self—I had still a body that I could feel and touch. It appeared very strange—yea, even comical, amidst the deep sorrow of my dear ones, to see myself—or what had been known as myself—lying upon the bed lifeless, and yet I was standing by, full of life and vigour, free from pain. I gazed, and wondered, and doubted. "Is it a dream?" I asked. "Am I asleep? Is it a picture presented to my mental vision? It must be so." Yet there are my loved ones as real as ever I saw them, breaking their hearts over the loss they have sustained.

I was aroused to entire consciousness of the state of affairs by the act of those whom I had left behind, at once beginning to prepare the casket of clay which I had quitted for funeral rites, and I saw them leave the room in sorrow, and my poor self covered by a sheet and left alone, for the first time for many weeks, and then it flashed across my mind that I was now indeed what the world calls "dead."

I turned to my new-found friends, who were full of sympathy for me and mine, who again assured that I was out of the body—"a spirit in the spiritual world." "This is the new birth," said they, "of which Jesus spoke to Nicodemus when he said, 'Verily, verily, I say unto you, ye must be born again. Except a man be born again, he cannot see the kingdom of God.'" I felt now that I was born like a child into a new world. All was new and strange—very different from what I had pictured the spirit land to be. "Behold, all things had passed away, and all things had become new." I was "a new creature," and was as dependent upon my new friends, or re-united old ones, as a child upon its parents. I was in a new world, with new associates, subject to new and strange conditions.

There is no death—'tis but a shade;
Be not of outward loss afraid.
There is no death—it is a birth,
A rising heavenward from the earth.
Sharing that life's unbounded span,
Eternity is thine, O man!
Think of the future as a sphere
Where roses blossom all the year.

"WE OUGHT TO EXPECT that communication between the other world and this should be possible," said Rev. Hibbert at Blackburn, and, further, "it might be possible, as they had heard in that room [by Rev. Ashcroft], to prove that some Spiritualists had not been all they might have been, yet that was no argument in regard to the essential proof and philosophy of the thing they were considering. If the Christian religion were to be judged by the failures and imperfections of those who professed it, he was afraid it would come out of the test very badly; and he had no sympathy with parties or the advocacy of people who were prepared on public platforms to snatch applause from public audiences merely by doing what was called 'appealing to the gallery.'" [Italics ours.]—*Blackburn Times*, April 7.

DEVOTIONAL SPIRITUALISM.

INVOCATION.

THIS new day, O Heavenly Parent, is Thy gracious gift; for Thou art the ineffable fountain of all life, the Creator, the Sustainer, the sacred Providence. Thine is the pleasant light, Thine the cheerful lustre of the heavens, and Thine the tender beauty of the earth. And from Thee are all the endowments of our minds, and all the affections of our hearts; for as the light of our planetary system cometh from our sun, so doth all pure love come from Thee.

Enlighten our consciences that we may seek and learn Thy will. Help us to realise unceasingly the great fact of our immortality. Let it prompt us ever to good thoughts, to pure affections, and to noble strivings. Save us in the hour of sudden temptation; make us quick to feel the approach of evil and impurity; forget us not when we forget ourselves. Help us under all trials to maintain our integrity, to be faithful to our trusts; to repudiate with a noble disdain every inducement to make a fraudulent or unfair use of what is confided to our honour. Strengthen us in our peace of mind and our faith in absolute right.

May our beloved ones realise that in leading a godly life, building up a stainless character, and practising charity to all mankind, lies their true salvation, for time and for eternity. Help us to think what Thou wouldst have us think, to do what Thou wouldst have us do, and to be what Thou wouldst have us to be. Amen.

It is almost impossible for a zealot to conceive that his own religious system may have but a relative truth and a relative value. Thus he finds the test of conduct in accordance with the demands of a form of religion rather than its intrinsic character as conducing to human welfare, and thus the theological bias brings error into the prevailing estimates of societies and institutions.

A religion that shall rise superior to all such biases and limitations is the only one that can be unchangeably in accord with the everlasting laws of human welfare and progress. The reaction of the rational sentiment and all scientific culture of the age against the prevailing systems, founded on the decisions of councils, disputed translations, fallible scriptures, and priestly dogmatism is going on and cannot stop.

Doubts, schisms, and thoughts of secession rankle and spread in the churches, heresy abounds at many important centres of learning, and clerical influence is everywhere on the wane.

Something must be found as a substitute for what is passing away; and in God's good time we have it in that wonderful blending of Theism and Pantheism with the assured fact of immortality, which the highest construction of Spiritualism reveals.

The only true remedy for the dark infidelity and cold materialism that threaten the utter destruction of the religious life in a large portion of the people, is to give them a living faith—true to the conscience, true to the intellect, true to the realised science of the age.

This is the grand purpose of Spiritualism; this is its reason for being. It is not to create the religious sentiment in man, for it is in his heart already; it is not to supply him with a *cultus* (or form of worship) for its expression—for this must be the natural offspring of the sentiment itself; but it is to recall him to the free exercise of the spiritual faculties and sympathies, to rouse him to the full sense of the immense fact that he is in very truth an immortal being, and that Conscious Mind presides over the universal, and knows its secrets.

The lowest, shallowest, and most confused mode of viewing the world, is that wherein what is perceptible only to outward sense is regarded as the whole and as the highest, truest, and self-sufficient existence. Meditation on the facts of Spiritualism, if faithfully pursued, must cure us of this error and lift us to the realisation that there is an unseen world around us, extending, perhaps, through all the interstellar spaces, which is to the visible and material what substance is to shadow.

The true and real religious life is not contemplative only, does not merely brood over devout thoughts, but is essentially active. "He who dwelleth in love, dwelleth in God, and God in him." It is altogether in vain to say to the man who does not dwell in love—"Act morally," for only in love is the moral world revealed, and without love there is no such world.

If any man does not act, neither does he love; there is in him no corresponding reality. "He who says I love God, and hateth his brother, is a liar;" or, as we would say, in language more suitable to our age, although not a whit more tenderly—he is a sham, and has not the love of God abiding in him.

The morality and religion of the whole spiritual world are closely connected with the activity of each particular individual, as effect with cause. The moral-religious man desires to spread morality and religion universally. Never, under any circumstances, does he cease to labour for the ennoblement of his fellow-men, and consequently never, under any circumstances, gives up his hope in them. He looks beyond the Present to the Future; and in that glance he has a whole eternity before him, and may add cycle upon cycle to the vista, as far as thought can reach.

At last—and where is the end?—at last all must arrive at the sure haven of eternal peace and blessedness; at last the kingdom and the power and the glory of God (that is, the advancement of his creation) must surely come—not all at once, perhaps, but part by part.

In this ennobling belief is involved the true religion, which is simply a state of the soul and not a formal duty. The religious man, indeed, does all those things which the law of duty enjoins; but he does them, not as a religious man, for he was already bound to do them as a purely moral man, and independently of all religious considerations: as a religious man he does the same things, but he does them with a nobler alacrity, a more cheerful mind, a more loving enjoyment. He spreads around him, in his family, in his business, wherever he goes, the very atmosphere of cheerfulness.

And why? Because he knows that which we call heaven does not lie beyond the grave; it is even here, diffused around us, and its light arises in every pure heart. It is a state of the soul and the affections—amplified, ennobled, purified, by contact with angelic spheres of goodness, and by the developments of powers and influences latent in every individual spirit, even here in the flesh.

Great spirit of renewing truth,
Come shining through our darkened eyes,
And make the tides of light roll in
To cleanse from sorrow and from sin,
Destroy the refuges of lies.

If any falsehood of the past
Round us has thrown its iron chain,
Burn through and melt each fettering link,
Ere slaves of prejudice we sink;
Give to us freedom once again.

Faith in the present may we have!
Faith that God lives and works to-day:
Faith that all righteousness prevails,
That revelation never fails
In souls that nobly work and pray.

O future, thou art held in trust,
To build for thee a glowing way
Our hearts are pledged, no past can bind,
No age's promise is behind
Set forth, pursue the radiant day.

BENEDICTION.

May the Spirit of Eternal Truth save us from all rash precipitancy of belief; from credulity; from self-delusion; make us quick to detect error and imposture; and strong to resist all evil, whether from the seen or unseen world. Give us Thy blessing, O God, in our daily activities. Help us to discharge our duties aright, and may Thy peace be ever in our hearts to comfort and to cheer. Amen.

LEAVES FROM OUR NOTEBOOKS.

CONCERNING ENVIRONMENT AND ASSOCIATION.

By EDINA.

PART VI.—OUR WITNESSES FROM SCHOOL.

We have a considerable number of messages under this head, purporting to be from boys and girls who were at school with members of our family, but who have since joined the majority. With regard to the boys I have to state that they were utterly unknown to the medium, and some of them had been quite forgotten by the male members of our family till their existence was recalled by the messages. As these communications were in most cases brief in character, and chiefly related to past events occurring at the school during their earth life, I dismiss them with this

single observation, that they disclosed identity and went to prove that these boys who were associated together at a particular educational centre on earth appear to have gravitated to one another when they passed over, or were at all events able to guide one another to a common centre of communication, viz., the hand of our family medium.

The case of our girls is, however, considerably more interesting and important, and though I have dealt with some of the communications in an exhaustive form in the columns of *Light*, they are now grouped together for the first time. I will take only three cases. The first was the case of G— D—, a former music teacher in the educational establishment in which several of the female members of our family were educated, and who passed on some years since. This personage during the years 1890-91 wrote us many messages, all very convincing, and showing that his interest in the school he had so lately quitted remained unabated. He criticised in a very free manner several persons still associated with the management and teaching staff at this important educational centre, and dealt with the names and personal qualities of some people who were certainly quite unknown to the medium. In short, his personality, as known to other members of the household, comes out very clearly. Through the hand of our daughter he wrote three very beautiful pieces of poetry, but whether they are earthly or spiritual I am unable at present to say, as my poetical knowledge is not very extensive. He has also on more occasions than one written several stanzas of music in the notebook—a thing which the medium is quite unable to do, as her infirmity came upon her before she had time to master even the rudiments of music. In short, for a period of eighteen months we were satisfied that G— D—, as he was known to some of our family in earth life in his scholastic capacity as a teacher of music, is still very much alive, and unchanged in nature and personality.

I next deal with the case of Lizzie B—, a former pupil of this educational establishment, and who was the first person connected with it who wrote us a message. This young lady was quite well known to my second daughter, and we were able to compare her handwriting from some old letters and Christmas cards. The reproduction was perfect, and it is one of the few cases where the earthly script has been maintained from the other side. She and another member of the family died and were interred at sea, and one of the most touching of her messages to us was that in which she described how her body was consigned to the deep, and graphically reproduced the solemn service on deck, including the text selected by a minister who was on board, who gave a short address to the passengers after the funeral. This young lady is the person described by me in my experiences as having been seen simultaneously at a séance in our house by the medium and Mr. Duguid, who described her to us as a person with very red cheeks, but "who was far gone about the chest." The medium knew her when in earth life by sight, but her personality comes clearly out in the several messages she has written. Shortly after she began to write we were favoured with a message from another sister and a brother who had predeceased her, and the whole series were to us profoundly convincing of identity. The mother of the family passed over some months ago, and within a few weeks after her transition Lizzie B— brought the last-mentioned personage to my daughter, whom she informed of her perfect peace and happiness in her new sphere, and her gladness in being able to come back and tell us this fact. Unfortunately in this, as in many cases, we are unable to inform the surviving and sorrowing relatives of these events, just because any attempt on our part to do this on former occasions has resulted in profound humiliation and sneering incredulity.

The third case is one which must be dealt with in a word, just because I do not wish to disclose identity. It was that of a Miss B—, whose tragic end excited much regret in the educational establishment I have referred to. I deal with it, as it occurred in the columns of *Light*, and have only to say here that identity comes out in every word of it, and we are satisfied no one else but she could have penned it.

I have only dealt with three of the more prominent of our witnesses from school, and have for reasons of space and to prevent reiteration refrained from dealing with more. Summing up this branch of our experiences my contention is that the earliest communication which came from Lizzie B— demonstrated to one of the family that her former

schoolfellow was still living in another sphere of existence, while the subsequent communications from the teacher of music, the pupil who passed on so suddenly, and several others now left unnoticed, all go to show that the ties or associations formed in school in earth life appear in some instances to revive again, or to be continued, on the other side, and that in some cases at least persons thus *en rapport* in earth life are able to bring one another to a common centre of communication to demonstrate their continued interest in their former school and its pupils, even after they have passed on to another sphere.

I next deal with "Our Literary Communicators."

THE WAVE THEORY AGAIN.

DEAR SIR.—I was much pleased with your recent article against the wave theory of spiritual manifestations, and that they only recur at stated intervals. You explained that the causes why the public hear so little of the phenomena were not due to the wave force having expended itself, but that they are not brought so prominently before the public as they were a few years ago, for reasons which you fully and truly set forth. It is now difficult for an investigator or phenomena hunter to get his desires by planking down his half-crown or half-guinea, nevertheless the power has not been withdrawn, except from public gaze. It is now kept more sacred, and the genuine investigator into the spiritual laws of God and the evidences of immortal life must observe higher conditions than monetary ones.

In corroboration of your theory I may state that the manifestations that most of us older ones remember as occurring in the presence of Mr. Herne, and others, over twenty years ago, are still with us. Only this week my wife and I were invited to attend meetings at the house of a York lady who was endowed with a wonderful combination of gifts, both physical and spiritual trance. The occasion was a visit from a professional gentleman and his family from Edinburgh. Soon after sitting down, the large table commenced floating, often as high as we could reach, beating time to the hymns, and generally setting at defiance all the laws of gravitation. The raps on different parts of the table were very heavy and decided at times. Then came materialised hands, grasping our arms and patting our faces. The chair of the medium was taken from under her and floated overhead and dropped on the table—also a heavy mahogany box—the table and all rising into the air with perfect freedom. The meeting concluded with three highly spiritual addresses from loved ones. This all occurred without any movement on the part of the sitters.

The next night several additional sitters were introduced, and besides some of the experiences of the previous night being repeated, we had phenomena which I had never seen before, but which I had heard of as occurring in this lady's presence, viz.—the passage of matter through matter. A lady asked if the guide "Poppy" could bring something for our visitors to serve as a memento of their visit to York. Immediately after replying in the affirmative, one of the gentlemen (a stranger to phenomena) said that a flower had fallen on his hand. The room was then filled with the powerful perfume of hyacinths. Then another lady announced a large one having been brought to her, and I had one fall on me. We asked where they had been obtained and the reply was that Poppy had got them from the front garden. On taking lights to examine the garden, such was found to be the case. The Edinburgh lady was so delighted that she obtained permission to take the roots also.

Now I am certain there were no hyacinths in that room at the commencement of the meeting. If there had been I should have seen them, and known by the strong scent. What a wonderful conclusion this forces upon us! Windows and doors all fast, hands held tight, and flowers are passed either through bricks, glass, or wood! At supper table more wonderful movements still occurred without touching the table.

It is easy for know-nothings and try-nothings to put it down to deception or delusion, but we who have devoted time and patience to the scientific investigation of the subject have as much right to claim honesty and common sense as they have, perhaps more, if experience and knowledge have any weight. We should not be honest to ourselves if we misled ourselves and others.

These phenomenal meetings are an exception, and spiritual ones the rule with us, but we appreciate the phenomena

in the building up of faith and knowledge in the continued existence and actual reality and presence of our loved ones, leading on to higher spirituality and comfort to be gained from communion with them.—Faithfully yours,

8, James Street, York.

J. SLATER.

April 21, 1894.

SPIRITUALISM AND SANITY.

DEALING with the assertion that Spiritualism causes insanity, *The Harbinger of Light* pointedly asks:—

"Do medical men remember the obloquy and ridicule they heaped upon Mesmer, Puysegur, Dupotet, Gregory, Elliotson, and Ashburner, for revealing the wonders of what is now called Hypnotism, and was then known as Mesmerism or animal magnetism? We need not multiply instances of the remarkable alacrity displayed by licensed professors of the healing art in stigmatising as insane, or as "matroids," those who carry the torch of knowledge into the dark caverns of ignorance and error.

"Why psychical researches should conduct inquirers to a madhouse, is one of those things which, as Lord Dundreary's brother says, 'no fellow can understand.' Our experience, covering a quarter of a century, spent in such investigations, has led us to a precisely opposite conclusion. A science resting upon a broad and adamant basis of carefully observed and accurately recorded facts; and a philosophy which is really the synthesis of all that is best in the philosophies of every former age, and which substitutes knowledge for belief, and certainty for vague hopes and expectations concerning the future life, must, in the very nature of things, be soothing and consolatory in the hour of trial or bereavement; must enable us 'to bear the ills we have' with patience and resignation, and must fill our minds with a peace and calm which nothing else can communicate.

"It is notorious that religion in all ages has been a powerful factor of insanity, and the difficulty is to imagine any human being conscientiously accepting the doctrines of John Calvin and Jonathan Edwards; or believing in the physical hell portrayed by the Rev. Father Furniss, of the Roman Catholic Church; and at the same time maintaining his mental balance. Such doctrines are calculated to transform all persons of a sensitive organisation and a melancholy temperament into raving maniacs. But in proportion to their numbers, Spiritualists have contributed a remarkably small number of inmates to our lunatic asylums; and the probability is that in every case the malady has been hereditary or traceable to causes altogether unconnected with Spiritualism.

"In France, between 1854 and 1860—the period in which Spiritualism took its rise in that country—there were 29,223 cases of lunacy, 18,886 of which arose from physical, and 10,357 from moral causes. Of the latter, no less than 1,095 were attributed to the religious sentiment pushed to excess. In the United States, where, according to the *Banner of Light*, there are sixteen millions of Spiritualists, there are eighty-seven madhouses, containing, in the year 1876, close upon 30,000 patients. Of these, 23,328 were confined in fifty-eight asylums, supported by the various States. To the chief medical officer of every one of these institutions, Dr. Eugene Crowell addressed a circular, soliciting particulars of the causes of insanity, specifying Spiritualism as one of these. And what was the result? The returns showed that while no less than 412 cases were directly attributable to religious exaltation, only fifty-nine could be traced to Spiritualism! Fifty-nine out of twenty-three thousand odd! Surely figures like these should silence the silly babble of those unthinking and ill-formed people who associate pneumatology with mental derangement. In estimating from all the institutions, there were seven insane from religious excitement for every Spiritualist. In forty-two published reports out of a total of 32,313 male patients admitted and treated during one or more years, there were 215 clergymen, while in the same reports the total male and female Spiritualists numbered 45—that is, clergymen were in the proportion of 1 in 150, while Spiritualists, both male and female, were 1 in 711. The numbers have decreased since 1870—because people understand the subject better, although Spiritualism has made rapid progress up to date."

[In 1879 the Rev. Ashcroft enquired of the editor of the *British Medical Journal*: "Will you kindly state in next Saturday's edition, if you possess the information, the number of inmates there are in the lunatic asylums of America, and what proportion are caused by Spiritualism?" The

gist of the reply is as follows: "We have been at the pains to turn over a file of last year's (1878) Reports of American State Asylums. In these Reports appear the tables of assigned causes of insanity among the inmates, amounting to 14,550. The asylums in question are seven, and two include cases for a series of years. The only cases attributed to Spiritualism are four, reported from the Lunatic Hospital of the State of Pennsylvania." This reply was published in the 13th February number of the *British Medical Journal* for the same year. Four cases! in one asylum only! out of 14,550 individuals! Only four attributed to Spiritualism! He thus had the official statistics controverting his statements in direct answer to his own question, but he withheld the truth from the public, and for years persistently repeated the false charge. There are many witnesses who can testify to hearing him declare, ourselves among the number, that "thousands of people were insane through Spiritualism in America, and hundreds in England." In the debate at Blackburn in 1886, in reply to this damaging proof of unfairness, Mr. Ashcroft could only whiningly say that Dr. Talmage was his authority; that it was true when Dr. Talmage made the statement in 1873, but that it was not true now. If not true now, why did he persist in making statements which he knew to be untrue? which were never true. According to the *Salford Chronicle* of Feb. 19, 1887, he admitted having said that about the year 1873 the *New York Medical Journal* said that thousands of persons had been driven crazy and into lunatic asylums by Spiritualism in that country. Dr. Talmage also said in a sermon which he published, "I further charge this fearful system, Spiritualism, with being a forger for the mad house." It will be seen from the above that for this charge as for others he has relied upon statements made in American literature, and by the veracious Dr. Talmage. In future the public should know what value to attach to his assertions now that his authorities (1) are made known.]

CHRISTIANITY AND WOMAN.—For the supposed crimes of heresy and witchcraft hundreds of women endured such persecutions and tortures that the most stolid historians are said to have wept in recording them; and no one can read them to-day but with a bleeding heart. And, as the Christian Church grew stronger, woman's fate grew more helpless. Even the Reformation and Protestantism brought no relief, the clergy being all along their most bitter persecutors, the inventors of the most infernal tortures. Hundreds and hundreds of fair young girls, innocent as the angels in heaven—hundreds and hundreds of old women, weary and trembling with the burdens of life, were hunted down by emissaries of the Church, dragged into the courts with the ablest judges and lawyers of England, Scotland, and America on the bench, and tried for crimes that never existed but in the wild, fanatical imaginations of religious devotees. Women were accused of consorting with devils and perpetuating their diabolical propensities. Hundreds of these children of hypothetical origin were drowned, burned, and tortured in the presence of their mothers, to add to their death agonies. These things were not done by savages or pagans; they were done by the Christian Church. Neither were they confined to the Dark Ages, but permitted by law in England far into the eighteenth century. The clergy everywhere sustained witchcraft as Bible doctrine, until the spirit of Rationalism laughed the whole thing to scorn, and science gave mankind a more cheerful view of life.—*Elizabeth Cady Stanton*.

NONE LIVETH TO HIMSELF.

SAY not, "It matters not to me:

My brother's weal is his behoof!"

For in this wondrous human web,

If your life's warp, his life is woof.

Woven together are the threads,

And you and he are in one loom;

For good or ill, for glad or sad,

Your lives must share one common doom.

Then let the daily shuttle glide,

Wound full with threads of kindly care,

That life's increasing length may be

Not only strongly wrought, but fair,

So, from the stuff of each new day,

The loving hand of Time shall take

Garments of joy and peace for all;

And human hearts shall cease to ache.

—*Minot J. Savage*.

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The cruel part of the affair is that by these uncorroborated assertions Mr. Ashcroft's special aim appears to be to cast suspicion and cause distrust of Spiritualists throughout the towns wherein he lectures. In the *Colne and Nelson Times*, Jan. 20, 1883, a letter from E. W. Wallis was published, from which we quote the following:—

If Mr. Ashcroft will supply me, or your readers, with proof that Spiritualism teaches free love, and that there are thirty-four persons (one in each town) "leading Spiritualists" practising free love, and that their so doing is the result of Spiritualism, I will cease to advocate Spiritualism at once, I have no wish to be connected with that which is demoralizing.

After many years active connection with Spiritualism and Spiritualists I have yet to find that either of these assertions are true. They are as baseless as they are base. But I could give many instances of the great good accomplished by the influence of Spiritualism upon the life and conduct of many persons who have been reformed and led away from drunkenness and vice. In the name of justice, truth and right, I demand that Mr. Ashcroft shall produce his evidence, if he has any (!), or your readers will know what importance to attach to these charges and others of a similar character. Who are the thirty-four individuals? Where do they live? Which are the Spiritualist books (chapter and page) wherein the teaching of free-love doctrine can be found. Come, Mr. Ashcroft, no shirking; answer these questions, and answer them through this paper, so that time and opportunity for their substantiation or refutation can be had.

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True, it is a question of "simple fact," but while the assertion has been frequently repeated, and the number of towns has grown from thirty-four to fifty-six, no answer of any kind whatever to the demand for evidence has been attempted, so far as we are aware; the plain inference being that none can be given.

In connection with these charges of free love, Mr. Ashcroft, in his pamphlet, on page 22, "Spiritualism, and Why I Object to it," refers to Mrs. Woodhull (now Mrs. Martin). He has publicly declared in his lectures that Mrs. Woodhull was thrice elected president of the National Convention of American Spiritualists, without a protest being made by them, against what he called her "Free Love Doctrines."

In view of these assertions, the correspondence between Mr. John Biddulph Martin, Mrs. Victoria Woodhull-Martin's husband, becomes extremely important and significant to Spiritualists; and it is our bounden duty to the cause of Spiritualism, and to Spiritualists in general, and to Mrs. Woodhull-Martin in particular, to publish the following summary thereof:—

On March 22, 1894, Mr. Martin wrote to Mr. Ashcroft, stating that his attention had been called to a paragraph in the pamphlet, "Spiritualism, and Why I Object to it," by Thos. Ashcroft, 36th 1000, and in view of Mrs. Martin's frequent strenuous public utterances to the contrary, he was at a loss to understand how Mr. Ashcroft could have made the statement in his pamphlet relating to her. "It is false and libellous," asserted Mr. Martin, and held Mr. Ashcroft and the publisher responsible for its wide circulation.

The publisher, through his solicitor, expressed his extreme sorrow that Mrs. Martin should have suffered through any act of his, and his desire to meet Mr. Martin's wishes in any way that he could; and Mr. Ashcroft's solicitor, on his client's behalf, expressed regret, and willingness to destroy the remaining stock of 4,000 pamphlets, and to remove any objectionable words in any future edition. Mr. Martin declined to accept this as an adequate atonement. Widespread publicity had been given to the libel, and he demanded an explicit letter of retraction and apology from Mr. Ashcroft himself.

On April 10 Mr. Ashcroft's reply was to the effect that "the pamphlet was compiled from statements in American literature. I accept your statement, made presumably by authority of Mrs. Martin, that the paragraph is untrue, and regret its insertion."

To this Mr. Martin rejoined, on April 12: "Letter of the 10th not satisfactory. You say that you have published a slander on the authority of similar slanders published elsewhere, but do not specify them. You also say that you accept our statement that your statements are untrue. This is not far removed from impertinence. I have not asked you to accept any statement from either one of us. Mrs. Martin's opinions, as distinct from those which you attribute to her, are on record in the Press, and are available to you."

In reply to this Mr. Martin received an ample apology, in prescribed terms, a copy of which we subjoin:—

[COPY.]

"The Manse, West Leigh,
Nr. Manchester,
April 16, 1894.

"MADAM,

"I acknowledge that the statement made in my pamphlet, 'Spiritualism, and Why I Object to it,' in which I impute to you that you lectured in advocacy of the doctrine of so-called 'Free Love,' is untrue as a matter of fact, and without justification.

"In view of your frequent, strenuous, and public repudiation of these doctrines, I deeply regret having given publicity to such a slander. I sincerely hope that you will accept this my humble apology for having thus derogated from what is due to my ministry and calling, and assure you that I will leave nothing undone, as and when opportunity may offer, to remove the false impression which I have contributed to propagate.

"I am, Madam,

"Your obedient servant,

"THOS. ASHCROFT.

"Mrs. John Biddulph Martin."

Mr. John Biddulph Martin deserves the cordial thanks of all Spiritualists for his prompt action in so triumphantly clearing the character of his brave wife from the cruel aspersions cast upon it, and consequently upon Spiritualism. The Rev. Isidore Harris, M.A., thus wrote concerning Mrs. Victoria Woodhull-Martin, in "Great Thoughts," for March 31st, 1894:

One of the boldest social reformers the present age has seen, and a fearless champion of unconventional and unpopular ideas, she has been misunderstood, reviled and made the victim of a series of persecutions, which read more like a medieval romance than a piece of nineteenth century (second half) history. We may not all agree with Mrs. Martin's teachings, which belong to an advanced school of thought; and some who hold the same views may possibly disapprove of the want of reserve which has characterised their dissemination; yet none but those who are hopelessly prejudiced will withhold their admiration from a career which, from early womanhood, has been entirely devoted to the welfare of humanity.

In the printed report of Mrs. Woodhull's lecture, delivered in Boston, Mass., as long ago as Jan. 3rd, 1872, the following explicit declaration of her inmost convictions upon the subject at issue, appears on page 30.

I am fully persuaded that the very highest sexual unions are those that are *monogamic*, and that these are perfect in proportion as they are lasting. Now if to this be added the fact that the highest kind of love is that which is utterly freed from and devoid of selfishness, and whose highest gratification comes from rendering its object the greatest amount of happiness, let that happiness depend upon whatever it may, then you have my ideal of the highest order of love and the most perfect degree of order to which humanity can attain. An affection that does not desire to bless its object, instead of appropriating it by a selfish possession to its own uses, is not worthy the name of love. Love is that which exists to do good, not merely to get good, which is constantly giving instead of desiring.

And on page 33 of the same pamphlet she emphatically declares, "We denounce promiscuity and licentiousness with all our might, and shall protest against them to our latest breath."

Having visited nearly all the large towns in England, and some in Scotland, and being personally acquainted with the leading Spiritualists and mediums for twenty years, we are in a better position to know the facts than Mr. Ashcroft. It is entirely false that free love, i.e., free lust, is preached by prominent Spiritualists. But it is true that leading Spiritualists have denounced the free love teachings and practices both in this country and America. Our writers and speakers have upheld the sacredness of the marriage relation, the sanctity of parentage, and condemned unsparingly those who "sell themselves at the altar" for title, money, or ambition; and have declared for a purer and more intelligent conception of what constitutes true marriage; where heart-love exists and not mere passionate attraction. Surely, it will be readily admitted that there is room for, and need of, reform in our present system, in which "marriages of convenience" form so large a part! No lover of his kind can witness the sacrifice of the maiden to

the titled libertine, or the wealthy voluptuary, without feeling that it is a desecration and blasphemy to say that "God has joined them together"! Or to see mere boys and girls being united in the holy bond of matrimony, with undeveloped bodies and uninstructed minds, too often ignorant of the simplest facts of physiology, and unacquainted with the nature, offices and responsibilities of married life and parentage, without feeling ashamed and afraid of the consequences. Farmers select the best stock for cattle, horses, and even pigs; pay attention to the laws of nature to secure the healthiest and finest breed; but human beings are permitted to come together, often under worse conditions than the animals, with no attention to the "law of fitness," simply obeying a blind impulse of passion or passing attraction, and then we complain of the consequent widespread misery and disease, and the awful mortality amongst children! Spiritualism does not teach free lust, nor sanction immorality; and any individuals who are guilty of these vices are acting contrary to the teachings of Spiritualism, and do so at their peril; they know that Spiritualism enforces "individual responsibility," and they must bear the burden of painful consequences themselves; none else can bear it. It is impossible for any one to produce evidence that Spiritualism teaches free love, or sanctions immorality. Mere assertion is not proof. Can such grave charges be substantiated by idle gossip or unfounded reports, which are, and have ever been time out of mind, the weapons of the calumniator, all-dangerous and humiliating to the user, as in this case, but absolutely dangerous to those against whom they have been so recklessly employed.

THE IMPENDING NEMESIS.

DEAR SIR,—I note we are promised a sample of our rev. brother's "climbing down" next week. I trust the English Spiritualists will never rest until the United Methodist Free Church clergy in every centre see a copy of your next issue. I have conversed with many of them on several occasions here, and privately they deprecate his rambles, and are pained at his manifest unfairness. I consider his own Church has suffered grievously. During the autumn of 1888, in the Central Hall in this city, I attended his six exhibitions in the hope of obtaining some public opportunity of stating our true position, but no Spiritualist could ascend his platform. I certainly could not contest his legal right of refusal, but how much beneath his boasted Christian ethics was such conduct. The Christ spirit, as represented in such public life, seemed to me (originally a Methodist) to have been entirely submerged if not lost. He ventured the following abominable statement from the platform, amongst an audience of 700 persons, many of whom were young Christian ladies: "He could name sixty-three English towns where Spiritualists were guilty of immoral practices." This was accompanied with still more explicit charges, which I cannot particularise here. I arose at once from my seat, and politely asked the lecturer if he would kindly name one town in order that we might institute enquiries by telegraph, and if true, I would publicly admit the charge at subsequent meetings. But mark the careful response: "Oh, you cannot catch Ashcroft with chaff. The bigger the truth, the bigger the libel." This repartee stirred the risibilities of the crowd, who were inclined to condone his evasion through this piece of impulsive witticism. Let it also be added in sorrow that the town of Newcastle had a few days before been excited over a clergyman's servant-girl-paternity-appeal case, which had been decided against the preacher, after a patient hearing. Some of our Secularist brethren, ever on the alert, at this juncture shouted, "What about the Blyth case?" The Christians stormed, then cried "Shame!"—they apparently disliked the fact that "what is sauce for the goose is sauce for the gander." Amidst peals of laughter, our rev. brother retorted, "Oh, Mr. — will sail blithely through!" In this episode Mr. Ashcroft's friends got more than they had bargained for.

At Seghill, in Northumberland, during an attacking lecture some years ago by a certain divine from a Midland town, who in this connection shall be nameless, the Methodists invited the villagers, who attended in numbers. The rev. gentleman's train was only due a short time previous to the meeting, consequently as a stranger he had not time to glean the village gossip. A leading local presided, and, amongst others, "free love" epithets were rolled out as sweet morsels. Then came the usual invitation for ques-

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In connection with these charges of free love, Mr. Ashcroft, in his pamphlet, on page 22, "Spiritualism, and Why I Object to it," refers to Mrs. Woodhull (now Mrs. Martin). He has publicly declared in his lectures that Mrs. Woodhull was thrice elected president of the National Convention of American Spiritualists, without a protest being made by them, against what he called her "Free Love Doctrines."

In view of these assertions, the correspondence between Mr. John Biddulph Martin, Mrs. Victoria Woodhull-Martin's husband, becomes extremely important and significant to Spiritualists; and it is our bounden duty to the cause of Spiritualism, and to Spiritualists in general, and to Mrs. Woodhull-Martin in particular, to publish the following summary thereof:—

On March 22, 1894, Mr. Martin wrote to Mr. Ashcroft, stating that his attention had been called to a paragraph in the pamphlet, "Spiritualism, and Why I Object to it," by Thos. Ashcroft, 36th 1000, and in view of Mrs. Martin's frequent strenuous public utterances to the contrary, he was at a loss to understand how Mr. Ashcroft could have made the statement in his pamphlet relating to her. "It is false and libellous," asseverated Mr. Martin, and held Mr. Ashcroft and the publisher responsible for its wide circulation.

The publisher, through his solicitor, expressed his extreme sorrow that Mrs. Martin should have suffered through any act of his, and his desire to meet Mr. Martin's wishes in any way that he could; and Mr. Ashcroft's solicitor, on his client's behalf, expressed regret, and willingness to destroy the remaining stock of 4,000 pamphlets, and to remove any objectionable words in any future edition. Mr. Martin declined to accept this as an adequate atonement. Wide-spread publicity had been given to the libel, and he demanded an explicit letter of retractation and apology from Mr. Ashcroft himself.

On April 10 Mr. Ashcroft's reply was to the effect that "the pamphlet was compiled from statements in American literature. I accept your statement, made presumably by authority of Mrs. Martin, that the paragraph is untrue, and regret its insertion."

To this Mr. Martin rejoined, on April 12: "Letter of the 10th not satisfactory. You say that you have published a slander on the authority of similar slanders published elsewhere, but do not specify them. You also say that you accept our statement that your statements are untrue. This is not far removed from impertinence. I have not asked you to accept any statement from either one of us. Mrs. Martin's opinions, as distinct from those which you attribute to her, are on record in the Press, and are available to you."

In reply to this Mr. Martin received an ample apology, in prescribed terms, a copy of which we subjoin:—

[COPY.]

"The Manse, West Leigh,
Nr. Manchester,
April 16, 1894.

"MADAM,

"I acknowledge that the statement made in my pamphlet, 'Spiritualism, and Why I Object to it,' in which I impute to you that you lectured in advocacy of the doctrine of so-called 'Free Love,' is untrue as a matter of fact, and without justification.

"In view of your frequent, strenuous, and public repudiation of these doctrines, I deeply regret having given publicity to such a slander. I sincerely hope that you will accept this my humble apology for having thus derogated from what is due to my ministry and calling, and assure you that I will leave nothing undone, as and when opportunity may offer, to remove the false impression which I have contributed to propagate.

"I am, Madam,

"Your obedient servant,

"THOS. ASHCROFT.

"Mrs. John Biddulph Martin."

Mr. John Biddulph Martin deserves the cordial thanks of all Spiritualists for his prompt action in so triumphantly clearing the character of his brave wife from the cruel aspersions cast upon it, and consequently upon Spiritualism. The Rev. Isidore Harris, M.A., thus wrote concerning Mrs. Victoria Woodhull-Martin, in "Great Thoughts," for March 31st, 1894 :

One of the boldest social reformers the present age has seen, and a fearless champion of unconventional and unpopular ideas, she has been misunderstood, reviled and made the victim of a series of persecutions, which read more like a mediæval romance than a piece of nineteenth century (second half) history. We may not all agree with Mrs. Martin's teachings, which belong to an advanced school of thought; and some who hold the same views may possibly disapprove of the want of reserve which has characterised their dissemination; yet none but those who are hopelessly prejudiced will withhold their admiration from a career which, from early womanhood, has been entirely devoted to the welfare of humanity.

In the printed report of Mrs. Woodhull's lecture, delivered in Boston, Mass., as long ago as Jan. 3rd, 1872, the following explicit declaration of her inmost convictions upon the subject at issue, appears on page 30.

I am fully persuaded that the very highest sexual unions are those that are *monogamic*, and that these are perfect in proportion as they are lasting. Now if to this be added the fact that the highest kind of love is that which is utterly freed from and devoid of *selfishness*, and whose highest gratification comes from rendering its object the greatest amount of happiness, let that happiness depend upon whatever it may, then you have my ideal of the highest order of love and the most perfect degree of order to which humanity can attain. An affection that does not desire to bless its object, instead of appropriating it by a selfish possession to its own uses, is not worthy the name of love. Love is that which exists to do good, not merely to get good, which is constantly giving instead of desiring.

And on page 33 of the same pamphlet she emphatically declares, "*We denounce promiscuity and licentiousness with all our might, and shall protest against them to our latest breath.*"

Having visited nearly all the large towns in England, and some in Scotland, and being personally acquainted with the leading Spiritualists and mediums for twenty years, we are in a better position to know the facts than Mr. Ashcroft. It is *entirely false* that free love, i.e., free lust, is preached by prominent Spiritualists. But it is *true* that leading Spiritualists have denounced the free love teachings and practices both in this country and America. Our writers and speakers have upheld the sacredness of the marriage relation, the sanctity of parentage, and condemned unsparingly those who "sell themselves at the altar" for title, money, or ambition; and have declared for a purer and more intelligent conception of what constitutes true marriage; where heart-love exists and not mere passionate attraction. Surely, it will be readily admitted that there is room for, and need of, reform in our present system, in which "*marriages of convenience*" form so large a part! No lover of his kind can witness the sacrifice of the maiden to

the titled libertine, or the wealthy voluptuary, without feeling that it is a desecration and blasphemy to say that "God has joined them together"! Or to see mere boys and girls being united in the holy bond of matrimony, with undeveloped bodies and uninstructed minds, too often ignorant of the simplest facts of physiology, and unacquainted with the nature, offices and responsibilities of married life and parentage, without feeling ashamed and afraid of the consequences. Farmers select the best stock for cattle, horses, and even pigs; pay attention to the laws of nature to secure the healthiest and finest breed; but human beings are permitted to come together, often under worse conditions than the animals, with no attention to the "law of fitness," simply obeying a blind impulse of passion or passing attraction, and then we complain of the consequent widespread misery and disease, and the awful mortality amongst children! Spiritualism does *not teach free lust*, nor *sanction immorality*; and any individuals who are guilty of these vices are acting contrary to the teachings of Spiritualism, and do so at their peril; they know that Spiritualism enforces "individual responsibility," and they must bear the burden of painful consequences themselves; none else can bear it. It is impossible for any one to produce evidence that Spiritualism teaches free love, or sanctions immorality. Mere assertion is not proof. Can such grave charges be substantiated by idle gossip or unfounded reports, which are, and have ever been time out of mind, the weapons of the calumniator, all-dangerous and humiliating to the user, as in this case, but absolutely dangerless to those against whom they have been so recklessly employed.

THE IMPENDING NEMESIS.

DEAR SIR,—I note we are promised a sample of our rev. brother's "climbing down" next week. I trust the English Spiritualists will never rest until the United Methodist Free Church clergy in every centre see a copy of your next issue. I have conversed with many of them on several occasions here, and privately they deprecate his rambles, and are pained at his *manifest unfairness*. I consider his own Church has suffered grievously. During the autumn of 1888, in the Central Hall in this city, I attended his six exhibitions in the hope of obtaining some public opportunity of stating our true position, but no Spiritualist could ascend his platform. I certainly could not contest his legal right of refusal, but how much beneath his boasted Christian ethics was such conduct. The Christ spirit, as represented in such public life, seemed to me (originally a Methodist) to have been entirely submerged if not lost. He ventured the following abominable statement from the platform, amongst an audience of 700 persons, many of whom were young Christian ladies: "He could name sixty-three English towns where Spiritualists were guilty of immoral practises." This was accompanied with still more explicit charges, which I cannot particularise here. I arose at once from my seat, and politely asked the lecturer if he would kindly name one town in order that we might institute enquiries by telegraph, and if true, I would publicly admit the charge at subsequent meetings. But mark the careful response: "Oh, you cannot catch Ashcroft with chaff. The bigger the truth, the bigger the libel." This repartee stirred the risibilities of the crowd, who were inclined to condone his evasion through this piece of impulsive witticism. Let it also be added in sorrow that the town of Newcastle had a few days before been excited over a clergyman's servant-girl-paternity-appeal case, which had been decided against the preacher, after a patient hearing. Some of our Secularist brethren, ever on the alert, at this juncture shouted, "*What about the Blyth case?*" The Christians stormed, then cried "Shame!"—they apparently disliked the fact that "what is sauce for the goose is sauce for the gander." Amidst peals of laughter, our rev. brother retorted, "Oh, Mr. — will sail *blythly* through!" In this episode Mr. Ashcroft's friends got more than they had bargained for.

At Seghill, in Northumberland, during an attacking lecture some years ago by a certain divine from a Midland town, who in this connection shall be nameless, the Methodists invited the villagers, who attended in numbers. The rev. gentleman's train was only due a short time previous to the meeting, consequently as a stranger he had not time to glean the village gossip. A leading local presided, and, amongst others, "free love" epithets were rolled out as sweet morsels. Then came the usual invitation for ques-

tions and debate with opponents (it was the fashion at that early period). A Spiritualist ascended the rostrum, and enquired of the chairman if he would publicly reply to a question which in the interests of fair play he would put, which was, "Sir, you know the whole of the Spiritualists in this village?" Reply, "Yes." "Do you know of any cases of 'free love,' if so, would you inform the audience?" The chairman at once responded that he did not. Question No. 2: "Is it a fact that in a neighbouring society one of your respected class leaders had a few days ago eloped with a friend's wife?" "Yes, it is too true, I am sorry to say." The Spiritualist gave way to the rev. gentleman, who then excused himself by not meaning to be personal, and finally apologised for his prurient remarks.

Such shows not only the wickedness of suggestive generalities, but also that in Christian circles, and even in the persons of many pastors, there may be "soiled doves." Mr. Ashcroft, however, will not expect me to make public property of all the delinquencies of rev. members of the orthodox sects stored in my budget. Rather let him mourn with Jeremiah the spiritual declensions in his own sect, than seek to discover the mote in the eye of his Spiritualist neighbours. He cannot pose as a reformer unless he begins at home.

W. H. ROBINSON.

Newcastle-on-Tyne.

CORRESPONDENCE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

LYCEUM UNION ANNUAL CONFERENCE.—NOTICE.

A grand public meeting in connection with the Spiritualists' Lyceum Union Ninth Annual Conference will be held in the Victoria Hall, Town Hall, Dewsbury, on Sunday evening, May 6th, when addresses will be delivered by the following ladies and gentlemen, viz., Mesdames Craven, and J. M. Smith, Leeds; Messrs. J. J. Morse, S. S. Chiswell, J. Armitage, and J. Sutcliffe. Chair to be taken at 6-30 by H. A. Kersey, Esq., President, Newcastle-on-Tyne. The addresses will be interspersed with a choice selection of hymns from "The Spiritual Songster." Organist, Mr. J. Smithson. A special collection will be taken at the door in aid of the Union Funds. The Conference will hold morning and afternoon sessions in the above hall, the chair to be taken at 10 a.m. prompt, by H. A. Kersey, Esq., President. On Saturday, May 5, a public tea will be held in the Spiritualists' Meeting Rooms, Bond Street, Dewsbury, at 4-30, tickets 9d., 6d., and 4d., to be had at the door. After the tea an excellent entertainment will be given at 7 p.m., by the joint Lyceums, consisting of songs, solos, trio, quartet, violin duet, Japanese fan and scarf drills, and recitations. Chairman, Mr. J. Smithson. Entertainment only, 3d., 2d., and 1d. A hearty welcome to all. Refreshments on the Sunday will be served in the above rooms at Saturday's prices.

ALFRED KITSON, Sec.

INTERESTING EXPERIENCES.

DEAR SIR,—As a believer in the great truth of Spiritualism, I often think of the struggles I have had with Spiritualism v. Orthodoxy. My father, the late rector of St. Peter's, Oldham Road, Manchester, passed on in 1874, when I left Lancashire and went to live in Cornwall. Then it was that I first came in contact with strange phenomena, which afterwards proved to me that there was a connecting link with this world and the world of spirits. I had never heard of Spiritualism, though our family used to go in for what we ignorantly called "table turning." It was at one of these "table turning" evenings that I went under control, and we had much movement of the table and loud rappings continually. On this particular night, after we had all retired, there came a loud knock at the front door. I opened my bedroom window (it being a moonlight night), but could see no one there. Another knock followed, which my mother heard, and she called me and we went downstairs. Just as we had arrived downstairs we heard a loud crash, as though a tray of china had been dropped, and on going into the front room we were greeted with a peal of loud coarse laughter, but could see no one. The following day a friend came to see us, and my mother mentioned to him about these strange manifestations. "Oh," he said, "you are going in for that which you do not understand." He offered up a prayer that we might not be disturbed again, but that we might be surrounded by brighter spirits (this friend, I might mention, was an old Spiritualist); he came in the evening and we had a séance, and we were favoured with wonderful proofs of spirit communion in the way of direct writing and beautiful messages from those whom we looked upon as dead. I am sorry to say, through my being laid up at the present time with consumption and bronchitis, I am not able to join in with others in propagating the truth, but I can say that being a believer in "Spiritualism" I have sunshine in my path.

ARTHUR P. PENDAVIS.

AN INTERESTING INCIDENT.

SIR,—At Mr. Brailey's, 18, Clarendon Road, Hoe Street, Walthamstow, on Sunday, April 22, during the delivery by the control of the poem on "Sympathy," a subject given from amongst the audience, a mental picture was observed as in a waking or day-dream, by one of the friends. A figure appeared resembling that of a man, standing near to and facing the medium, holding a large reel of ribbon, apparently of satin texture, about three inches in width, reversible—both sides alike—and of a bright beautiful blue colour. As the control proceeded, the figure unwound the ribbon with a very liberal hand, casting it off to a great distance. This continued to the termination of the poem, when the whole scene instantly vanished. But it is worthy of remark that how much soever of the ribbon the figure cast

off, the roll wasted not. Can any reader of *The Two Worlds* interpret this vision? The report of this meeting which appeared in your paper on the following Friday, was altogether satisfactory. It may be remarked that Mr. Seymour's testimony was gratifying and uplifting to the medium, and it was also convincing that the proceedings were genuine, especially as it was generally understood that whenever Mr. S. attends similar gatherings he brings a degree of honest scepticism and a thorough critical examination to bear on the manifestations he witnesses, which render his remarks of evidential value, and there is reason to believe that every one left with a decided feeling of confidence in the medium's honesty. Whoever desires to enjoy seasons of spiritual refreshment and enlightenment, would do well and wisely to attend Mr. Brailey's Sunday evening services.—Always yours fraternally,

STEDFAST.

OUT-DOOR WORK IN NOTTINGHAM.

DEAR SIR,—Our indefatigable friend, Mr. Bevan Harris, asked me to help him on the forest this afternoon, and when I arrived he was hard at work explaining a certain phase of spiritual phenomena; I listened for a while, and subsequently engaged in discussion with one of his friendly rivals, while he was trying to explain to another. The one with whom I discussed appeared at the time to be antagonistic, but I overtook him on the way home, and along with my friend entered into conversation. We found him to be one evidently searching after truth, and he expressed a desire to investigate. It appears to me that a great deal of what we think is opposition is simply an assumed attitude for the sake of learning. I am certainly of opinion that the work started by our old friend must ultimately result in good, he is certainly worthy of encouragement, and I hope our friends will come up in greater numbers next Sunday to help him.—Yours, etc.,

A WELL-WISHER.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—South London Spiritualists will be glad to know that the above hall has been secured for our propaganda on an agreement at a yearly rental. Such headquarters are worthy of our cause, and every effort is being made to strengthen our mission, which we are glad to report is in a healthy and flourishing condition. We have now 70 members, many of whom are fitting themselves for the public ministry, as we are conscious of a continual outpouring of the spirit, and that as the work extends we must train the workers for the spiritual harvest time. The interest of the thinking public is growing daily, and desiring to make the services as bright and attractive as possible, we should be glad of the assistance of friends who will sing solos, or of musical friends who would join the choir now being formed. For further information address W. E. Long, 35, Station Road, Camberwell.

KING'S CROSS.—Open-air propaganda meetings, from 11 to 1 o'clock, on Clerkenwell Green, every Sunday in May, and a visit to Epping Forest on June 3, when the nightingale will be in song.

KING'S CROSS.—Evening, Mr. R. King gave an eloquent address on "Man, his nature and powers." Next Sunday, at 11 a.m., on Clerkenwell Green, Messrs. Emms, Battell, Lamb, Rodger, Downing, Abley, and others, have promised to hold a meeting for out-door propaganda. Friends cordially invited to be present. At 6-30, open meeting in Bemerton Hall.—Cor.

MARYLEBONE. Spiritual Hall, 86, High Street, W.—Evening, Miss Rowan Vincent's lecture on "What Spiritualism teaches us" was well attended by many strangers, and most interesting throughout. The excellent delivery and clearly expressed thoughts conveyed the practical utility of the teachings of Spiritualism for both the physical and spiritual planes of existence. By such addresses as these the aspects of true Spiritualism are shown; not a Spiritualism that helps one to spend an idle hour wonder-mongering; not a fad, a plaything to be toyed with, and then cast aside; not a sort of social game for two or more players, but a Spiritualism which says to the people "Know yourselves," "Develop your natures," "Learn to live a life that will be a fitting preparation for the life beyond," "Discard superstition and let the light of knowledge dispel the shadows of ignorance, blind faith, and prejudice;" a Spiritualism that is a power in the minds of men for good, for progress, and for emancipation from civilised slavery both physical and mental. Next Sunday, Miss Rowan Vincent on "The future of Spiritualism." The last of the series of four lectures from this talented speaker. Don't miss it.—L. H. R.

PADDINGTON. Provident Society.—At a meeting of the above on Saturday last, it was decided that a testimonial be publicly presented to Mrs. Treadwell as a token of recognition of her work done among the W. and N.W. of London Spiritualists during the past 22 years. Friends wishing to assist will please communicate with T. C. West, hon. sec.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Mrs. Spring absent through sickness. Mr. Norton's controls delivered an inspirational discourse upon "Immortality." Very successful clairvoyance, nearly all recognised. Mr. Evans ably presided.

STRATFORD.—Dr. Reynolds gave an interesting conversational address on "Why am I a Spiritualist?" His experiences and his scientific knowledge were proof to him that all the sciences, chemistry in particular, prove there is no death. He dwelt on the "demon" theory that Spiritualism is credited with, and contended that the spiritual literature of all ages can only be interpreted and properly understood by the evidences of Spiritualism. Mr. A. Glendinning kindly presided. His opening and closing remarks were heartily applauded. The devil theory that had been accredited to himself, especially by the churches in Scotland, was ably dealt with. The relation of a few more of his experiences closed a most profitable service, and a hearty appreciation of both lecturer and chairman was fully demonstrated.—J. R.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—Our gatherings are increasing, a deep sense of inquiry is in our midst. Mr. W. Ronald Brailey's guide's discourse upon "Spiritualism, past and present," was enjoyed by the friends. Inspirational poem, "A mother's love for her child," by request. Brief clairvoyant delineations of spiritual surroundings.—Cor.

A SÉANCE will be given by Mr. W. Ronald Brailey in aid of the Stratford Society's Building Fund on Tuesday, May 15, at 8 p.m., prompt, at 18, Clarendon Road, Hoe Street, Walthamstow. Mr. Greenwood, chairman.

LONDON OCCULT SOCIETY.—The meeting for the re-organisation of the London Occult Society will be held at Cavendish Rooms, next Sunday, at 7 p.m. F. W. Read, Esq., will take the chair, and I shall then deliver a lecture entitled "Twenty years' study of Occultism." I shall relate my Spiritualistic experiences, and also some of those of a deeper occult character, with a view of showing the mistakes of the Orient ascetic school, and of explaining Esoteric religion. My guide, as an exponent of the views of certain Spiritual orders, has urged me to take this step, and I hope for the support of all true Occultists. Amongst a number of those interested in our movement, who have promised to be present, will be Mr. Richard Harter, the author of "Lay Religion," and Miss M. C. Langridge, who will say a few words on Palmistry. Miss Jessie Dixon has kindly consented to sing two songs during the evening, "The Storm" (Hullab), and "The Promise of Life" (Cowen). All wishing for free tickets address the secretary, 15, Lanark Villas, Maida Vale, W.—A. F. Tindall, A.T.C.L., president.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Two good lectures from Mr. J. C. Macdonald. A chorus by the choir, entitled "Scatter seeds." Mr. Braham, organist. Sunday next, Lyceum open session, when we hope to see all friends of Lyceum work present.—W. H. Lyceum: Attendance very good. Marching and calisthenics ably conducted by Miss Fitton. Hymns practised for open session, May 6. We hope for a grand muster of parents and friends.—G. L.

COLLYHURST ROAD.—26: We had the pleasure of welcoming Mrs. Wallis to our public circle. The audience was large, and harmonious feelings prevailed. We need scarcely say that the questions from the audience were ably dealt with, and the clairvoyance exceptionally good. Mrs. Brooks on Sunday gave instructive addresses on "Life is onward, use it," and "The Gates Ajar," followed by successful clairvoyance. We notice a steady improvement in the choir, which has lately been reconstituted by the organist, Mr. Smith, and the rendering of "Vesper Voices" and "God is my Shepherd," left little to be desired.—H. V. Lyceum: Attendance good. Mr. Haggett conducted. Chain recitations, etc., nicely gone through. Recitations by Emily Pollock, Ada Garner, Bertie Whitehead, Robin Fletcher and Mr. Cooling. Very interesting lesson on "Is Jesus my Brother?" by Mr. Brooks, of Pendleton, whom we hope to have again before long. Monday, April 30, a miscellaneous entertainment was well rendered to a moderate audience in aid of the Lyceum funds for going to Royton on Whit-Saturday.

HULME. Meeting Room, Junction.—Thursday, public circle conducted by W. Lamb, invocation by Miss Smith. Mrs. Cassell, Mrs. Heskeith and Miss Smith gave clairvoyance. Mr. Lamb and Mr. Connelly gave psychometry. All were successful. Good attendance. Sunday night's public circles continue very interesting. Many strangers attended, inquiring into the grand truth. Phenomena by many mediums was of a convincing nature. April 30: Mr. J. B. Tetlow's very interesting and instructive address on "Life" was listened to very attentively by a good audience. Psychometry good. Organist, Miss Goodall. Lyceum.—10-30: Good attendance. Marching and calisthenics very good. Recitations by L. McLellan, E. Bradbury, and E. Furniss. Organist, Miss D. Furniss. We have only one session, that at 10-30.—J. F.

OPENSHAW. Granville Hall.—Morning: A circle. We were sorry that Mr. Adams was ill, and hope that he will speedily recover. Invocation by Mr. Duffy. Good psychometry by Mr. O. Pearson and Mr. Duffy. Closed by Mr. Ward. Evening: Pleased to hear the guides of Mrs. Brown deliver a beautiful address on "The Philosophy of Death." Good clairvoyance and psychometry from Miss E. Walker. Large after-circle opened by Mrs. Howard. Good psychometry by Mrs. Brown.

OPENSHAW. Labour Hall, South Street.—A very profitable evening Mr. Crompton's guide gave a good address on "Love at home." Clairvoyance by Mr. Crompton, Mrs. Hamond, and Mr. Barraud, also, psychometry, with much satisfaction, test by Mrs. Hamond recognised.—W. B., cor. sec.

PENDLETON.—Lyceum Anniversary. Afternoon: Marching, exercises, golden chain recitations, led by the conductor Mr. Crompton. Recitations by T. Crompton, E. Rimmer, E. Hinder, and R. Poole. Musical readings and lyceum songs, led by Mr. Moulding. Evening: Exercises by ten lyceumists, led by Mr. J. Crompton. Recitations by A. Winder, J. Crompton, and Miss E. Featherstone. Golden chain recitations, musical readings, and Lyceum songs led by Mr. Moulding. Good audiences heartily applauded several times. Mr. Brooks gave six clairvoyant delineations, all recognised. Whit-Thursday: Trip to Wardley, near Worsley, by luries. Friends 6d.; lyceumists over twelve, 4d.; under twelve, 2d. Friends to provide their own meals. A party will probably be made up to visit Wardley Hall. Luries at 9-45 a.m. Whit-Friday: A plain tea in the hall, and games, etc., afterwards. Friends 4d.; lyceumists over twelve, 2d.; under twelve 1d. Whit-Saturday, Trip to Royton, in buses, for the East Lancashire Lyceum Demonstration. Friends' tickets, for buses only, 2s., from the treasurer. Lyceumists' ticket, over twelve, 1s. (for buses only), under twelve, 9d. (includes everything) from the secretary. No tickets can be sold after May 6.—B. C. W., sec.

SALFORD.—Mrs. Williams's guides discoursed on "Man, is he a creation, or is he a being of evolution?" in a highly interesting and instructive manner to a fair audience. Public circle afterwards, with good results; large attendance.

SPIRITUAL COMMUNION can only occur when thought responds to thought, when love links hearts, and when soul-sympathy blends the natures of two as one in sweetest harmony. Spirit intercourse (the reception of "messages") should not be confounded with this inspiring and spiritually exalting blending of the spheres of those whose aspirations are responded to by the baptismal inspirations of love and wisdom from affectionate spirits. We must live the life and go up on to the mount of transfiguration and receive these benedictions from on high.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ACCRINGTON. 26, China Street.—All well pleased with the guides of Mr. G. Edwards on "Spiritualism, what is it teaching us?" and "Duty." The spirit friends of Miss Murray gave good clairvoyance.—Thomas Chambers.

ACCRINGTON. Temple, St. James' Street.—A very good day. Mr. Hugh Smith, of Blackburn, spoke on "Where are the Dead?" and "How and why I became a Spiritualist." The guide of Mrs. Lord, of Blackburn, a little dark girl, who speaks broken English, gave some remarkable clairvoyance. There is a report in Accrington that the Spiritual Temple, St. James' Street, is a "one man society." We beg to say the report is not correct, as the above society is managed by the following persons as the committee: D. Butterworth, Norval Robinson, John Parry, Richard Mayoh, John Carlisle, Mary Alice Butterworth, Annie Sophia Barnes, and Thomas Leyland Morley.

ACCRINGTON. Tabernacle, Walley Road.—23, 24, 25 and 26: Mr. Manning's guides gave good addresses, wonderful clairvoyant tests, and delineated from photographs. Mrs. Marshall's guides gave good advice to seekers after truth, and good clairvoyance. 29: Mr. Manning's guides gave good addresses and clairvoyance, and delineated from photographs. A really successful week's mission concluded with a crowded tabernacle of all sects and creeds; a real revival. Mr. Green, Mr. Harker, and Mr. Wilkinson very ably presided over the meetings. Friends, help the cause; the committee really need assistance in their big undertaking, but the cause has a better chance.—G. C.

ASHTON.—Two excellent addresses from the controls of Miss M. J. Gartside on "Why do Spirits Return?" and "A new religion." Clairvoyance clear and good.

ATTERCLIFFE.—22: Mrs. France gave very good addresses, excellent clairvoyance, and psychometry. 29: Mr. Tom Bamforth gave excellent addresses upon "Immortality"; and at night answered seven questions in a grand manner, much enjoyed by a good and appreciative audience. Geo. Cook, sec., 37, Selborne Street.

BARNOLDSWICK.—Mr. Reeve lectured splendidly on "God is Love" and "Our spirit homes, and what they are like." Psychometry good.

BIRMINGHAM SPIRITUALIST UNION. Masonic Hall.—At 11 a.m., Mr. T. Hands, by special request, continued his personal experiences in Spiritualism, which are of such an interesting and convincing nature, that they would be valuable in pamphlet form. At 8-30 p.m., Mr. P. Galloway gave an address on "Is Spiritualism a sect of Christianity?" He pointed out the desirability of the independent and self-sustaining position of Spiritualism being clearly defined; it was not only dissociated from, but opposed to Christianity that had divorced man from God; and Spiritualism, while opening its portals to all men and women with equal rights, was pledged to fight all systems that fettered and debased humanity. Mr. Tubbs, who presided, said it was gratifying to see such a bold and outspoken address so well received.

BIRMINGHAM. Oozells Street.—Mr. W. C. Mason, in a most earnest and impressive manner gave an address on "Spiritualism, its mission," afterwards giving eight clairvoyant descriptions so clearly as to be easily recognised. Shall be glad if friends will make an effort to attend the meetings earlier, many coming in late conveys a bad impression to strangers.

BLACKPOOL. Alpine Hall.—A profitable day has been spent with Madame Henry, of Manchester, whose good addresses were listened to with great attention. Clairvoyant descriptions very good. We hope to have her again soon.

BRADFORD. 448, Manchester Road.—Mr. Marshall gave good addresses. Subjects ably dealt with. Mrs. Marshall gave good clairvoyance.—J. A.

BRADFORD. St. James's.—Good discourses by Mr. Todd, "Show us the Father and it suffices us" and "Unity, its necessity as a means to success." Most successful clairvoyance by Mrs. Webster.

BRIGHTON.—22: Mrs. Summersgill gave good lectures. Afternoon: "The world needs reformers;" impromptu poem "Charity." Evening: "What is the value of Spiritualism?" Psychometry very good. 29: Miss Cotterill's guides spoke exceedingly well. Afternoon: "A universal belief." Evening: "Not death but life." Psychometry very good. Evening: Our chairman, Mr. Halstead, asked to have a little of Miss Cotterill's experience instead of psychometry, which was very much appreciated by a very intelligent audience.—C. S. B.

BURNLEY. Hammerton Street.—Mr. E. W. Wallis, speaker. Subject: "A spiritual view of Christ," and questions from the audience were dealt with in a very able manner. 22: Mrs. Lamb was speaker for the day. Look out for the Lyceum anniversary, May 27.—W. M.

BURNLEY. Hull Street.—Mr. Hoskin, of Colne, gave excellent addresses on "Theosophy," also the "Science of the Human Soul," followed by good clairvoyant delineations.

BURNLEY. Robinson Street.—Mrs. Wallis's inspirers gave excellent addresses on the "Advantages of Spiritualism," and "Do we worship idols?" before good audiences. Successful clairvoyance.

BURNLEY. 102, Padham Road.—Mrs. Singleton's guides gave good discourses on "Angels, sing on," and "Thy will be done," and clairvoyance. Well received.

BURNLEY. Guy Street.—Mrs. Horrocks discoursed on "The Beauties of Nature," and "Spiritualism, Ancient and Modern." She also gave clairvoyance and psychometry. Sunday, May 6, anniversary. Speakers, Mr. Sanders, of Burnley, and Miss Barlow, of Rochdale.

CARDIFF.—29: We were privileged to listen again to our worthy brother, Mr. J. J. Morse, whose gifted guides fully sustained the high standard of excellence which invariably characterises their efforts, in two fine addresses upon "The three principles of human salvation," and "The Spiritual Man: a natural fact." We had good audiences, that in the evening numbering about 350. Our thanks are due to Mr. Moggridge who kindly officiated as organist, and to his brother for his fine rendering of "Ora pro Nobis," which was much appreciated. The results of our removal into a larger hall have so far been encouraging. Monday, 30, Mr. Morse gave replies to questions from the audience.

COLNE. Cloth Hall.—Mr. Wm. Rowling's guides gave good addresses on "Is Spiritualism productive of human happiness?" and at night he dealt with six subjects from the audience in a clever manner.

DARWEN. Psychological Society.—A very pleasant Sunday afternoon service by the Lyceum children, consisting of songs and recitations. Conducted by Mr. R. Sudal. Evening, a pleasant Sunday evening was gone through by the choir and first-class artists and friends, consisting of songs, solos, and recitations, followed by clairvoyance by Miss King, a local medium. Crowded audience.—J. L. A.

DEWSBURY.—26: Mrs. Thornton's guides gave many clairvoyant tests. A very profitable meeting. 29: Mr. G. Galley surprised many with his clairvoyant descriptions. We hope to see many friends at the Lyceum Union Conference on Sunday next.—J. S.

FELLING. Hall of Progress.—22: Mr. Todd, of Sunderland, on "Spiritualism, a religion, a philosophy, a science." Mr. Todd made a great impression on the members of our society. He spoke very scientifically. Some friends said it was the best lecture they had heard, for which he was highly applauded, and hopes the time is not far distant when he will be able to pay us another visit. 29: Mr. J. E. Wright, on "Man, a responsible being," spoke ably and gave satisfaction. We are glad our young friend has greatly improved since his last visit.—J. Dobson, 10, Elswick Street, Gateshead.

HALIFAX.—The most successful anniversary we have ever had was the general opinion of all last Sunday. Morning: Mrs. Hoyle spoke to a large gathering, on "The work and progress of our Lyceum," concluding with a few clairvoyant descriptions. The afternoon and evening services were held in the Mechanics' Hall, and long before the advertised time, the best seats were occupied, and when the services opened the hall was filled with most attentive and enthusiastic audiences. Our honoured president, Mr. Neil, presided, and in a few well chosen remarks, advised those present to be sure and secure a copy of *The Two Worlds* containing the apology of the Rev. T. Ashcroft, the announcement of which drew forth the warm plaudits of the audience. "The Holy City" was then sung by Miss Holroyde, in a manner which proved her to be a vocalist of no mean order. Mr. J. Swindlehurst delivered splendid orations. Subjects: Afternoon, "Spiritualism, a plea for the young." Evening, "The story of a sacrifice." The addresses were full of sound teachings and elevating thoughts, which at once commanded attention and drew forth continual signs of appreciation. A large audience again assembled on Monday, when Mr. Swindlehurst spoke on "Social Spiritualism," which was a perfect treat to hear. The collections amounted to £14. Special hymns were sung, accompanied by the Lyceum band, under the most able conductorship of Mr. J. Wilby.

HANLEY. Grove House, Birches Head.—April 26: Mr. Wallis's controls dealt with "What Spiritualism has done and is doing for humanity." They stated—(1) That it has destroyed the old theology and created a new, which work of reconstruction is still going on; (2) that it has brought and is still bringing satisfaction and relief to many a sorrow-stricken soul; (3) that it has given man to himself, and also God to man in a way never realised before; (4) that it has enthroned God and dethroned the devil; (5) it has revealed the indestructibility of man, because he is the child of God; (6) that it is permeating society, and leavening all the sciences; (7) that it is teaching the brotherhood of man and the Fatherhood of God; (8) that it is prompting men to act up to their highest sense of right; and (9) that it has made, and is making, for liberty. There was a very good audience, some being crowded out. Don't forget Mr. V. Wyldes, Sunday, May 6, at 8 and 6-30.

HECKMONDWIKE. Bethel Lodge, off Union Road.—24 and 28: Very successful evenings, and a very good time indeed.—Miss Georgina Hunter, sec.

HEYWOOD.—The delegates of the Lancashire Lyceum Demonstration met at the Spiritual Temple, Heywood, on the 28th. Many availed themselves of the opportunity to stroll round Queen's Park and admire the beauties of nature. On return about 50 sat down to a grand tea. The Heywood friends must be complimented on having such a grand building to promulgate the teachings of Spiritualism. I noticed over the rostrum on the wall the mottoes "Welcome Old Friends and New" and "Progress," on one side "The Hope of the World is in the Young," and several smaller ones. The windows and doors are of Gothic architecture, which gives to the place quite a noble appearance. After tea a meeting was presided over by Mr. Chisnall. Concert, by the Heywood Lyceum, gave great satisfaction. Vote of thanks to Heywood friends for their kindness and courtesy. A pleasant evening.—J. B. Longstaff, hon. sec.

HOLLINWOOD.—24, Mr. Young's psychometrical delineations were much enjoyed. 29, Mr. Standish discoursed on "Spiritualism, what is it?" and "The harvest is great and the labourers are few," in a very appropriate manner. Clairvoyance all recognised. Please note change of Secretary, from E. Dunkerley to R. Booth, 5, Under Street, who will receive all communications.

KIRKLEY. East Parade.—22nd, Mrs. Smith, of Windhill, delivered splendid addresses, and Mr. Smith discoursed on "Planetary influence." 29th, Mrs. Hoyle, of Halifax, after addressing a meeting at home, delivered very intellectual addresses here, followed by clairvoyance of a very high order, much appreciated.—A. B.

LIVERPOOL. Liberal Club, Town Hall Square.—Mr. H. Clark lectured to a fair congregation on "Behold, I show you a mystery!" Listened to with greatest attention and much appreciated. The choir sang an anthem, "Awake, put on thy strength."—R. Wightman.

LIGHT. Newton Street.—Mrs. Lamb, afternoon circle. Evening, "Heaven and Hell, where are they?" The orthodox ideas originated from the barbarian mode of worship, and have been changed from age to age. She showed how people were beginning to see that there was no foundation for what they had been taught. I could not describe the feeling that emanated from the audience. Our sister gave 8 clairvoyant descriptions; six recognised. A public after-circle, with good results.—[Please write on one side of the paper only.]

LIVERPOOL. Well Fold, Little Town.—Mrs. Roberts' guides gave a good address, and very good clairvoyance, to crowded audiences.

MACCLESFIELD.—A very successful day with Mrs. Rushton and Miss Janet Bailey. Mrs. Rushton gave suitable addresses, bearing on the philosophy of Spiritualism, and Miss Bailey gave successful clairvoyant

descriptions, in several instances full names being given. At the evening services the room was crowded to its utmost.—W. P.

NELSON. Bradley Fold.—Mr. W. Edwards' guides gave very able discourses on "What of the Dead, and where are they?" and "Christians Awake, and Search the Teachings of Christianity." Good psychometry to good audiences.—D. H. B.

NEWPORT (MON.) Spiritual Temple, Portland Street.—Sunday evening, a deeply interesting address by the control of Mr. Hodson; subject, "Let us Make Man." Large audience. Good clairvoyant descriptions, all recognised.—E. B., ass. sec.

NEWPORT (MON.) Spiritual Institute.—An address by Mr. Wayland's guide, Robert, Duke of Normandy, "My Experience in Spirit Life."

NORMANTON.—Mrs. Crossley's guides did good service, lecturing on "Prayer," and "If a man die, shall he live again?" Clairvoyance very good. Mrs. Crossley kindly gave her services for the benefit of our new room.—E. B.

NORTHAMPTON.—Mr. Knibb, of Birmingham, kindly paid us another visit, giving very good satisfaction to fair audiences, both afternoon and night. Mr. Knibb has very good psychometric gifts, the use of which caused surprise to strangers. We hope to have another visit at an early date. If any delegates of the M.U.O.F. visit here this Whitsuntide they will be welcomed to our meetings, which are held in their hall.

NOTTINGHAM. Masonic Hall.—Mrs. Groom gave some interesting psychometric experiments on Saturday before an audience of about 60; but on Sunday she excelled herself, both as regards the subject matter of her addresses and the large number of minutely-detailed clairvoyant descriptions, which were recognised; all at night were identified. Mrs. Groom gracefully and impressively performed the ceremony of naming the infant daughter of Mrs. Willoughby, which, she said, was known by the name of "Pearl" by its spirit friends. Mrs. Groom answered two questions in the morning in an interesting manner, and at night made some remarks upon "Spiritualism as a help to life here and hereafter." Every one seemed delighted with our friend, whom we sincerely thank for her valuable assistance. Miss Carson rendered "The Children's Home" in her usual sweet style. Attendance about 60 in the morning, and 190 at night.—J. F. H.

NOTTINGHAM. Morley Hall.—Mrs. Barnes, recovered from her illness, was able to take her place and gave a vigorous address, dealing first with a question from the audience. Her controls followed with a review of some portions of the 14th chapter of 1st Corinthians, which was read for the lesson, showing how similar was the experience of the apostles of old to the apostles of Spiritualism to-day, and exhorted those who believed in it to stand true to their principles.—T. J.

OSSETT. The Green.—Mrs. Mercer's splendid addresses on "Is God a respecter of persons?" and "Is Spiritualism a religion?" gave good satisfaction.—E. O.

PRESTON. Lawson Street Hall.—24: First propaganda meeting. Room was filled with an interested, intelligent audience. Mr. Swindlehurst presided, and grand addresses were given by the controls of Mrs. Butterworth, of Blackpool, and Mrs. Stansfield, of Oldham. The latter lady gave good clairvoyance. The meeting was a great success, every one seemed well satisfied. Only one question was asked at the close and it was ably answered by Mr. Swindlehurst. 29: The controls of Mr. Taylor gave addresses on "The teachings of Spiritualism" and "What think ye of yourselves?" Three exceedingly fine impromptu poems were also given on subjects from the audience. His clairvoyance and psychometry were very good indeed, all being recognised. We anticipate his next visit with pleasure.—F. R.

ROCHDALE. Penn Street.—Wednesday circle, Mr. E. G. Birch, of Royton, gave a very masterly address and good clairvoyance to a good audience. Sunday, 2-30, the Service of Song, "Her Benny," was excellently rendered, and reflected good credit on all concerned, presided over and read by Mr. J. Beck; medium, Mrs. Hyde, of Manchester; violin players, Messrs. Stansfield and Meeks, assisted by a choir of about 30 members and friends; Mr. Platt, organist, and Mr. R. Hardman, choir-master. At 6 p.m., Mrs. Hyde's control spoke well on "Kind words can never die." Clairvoyance very good; large audiences. We are now booking dates for 1895; terms 5s. and expenses. Mr. A. Smith, cor. sec., 2, Whitworth's Court, Hamer Lane.

ROCHDALE. Regent Hall.—Mr. J. B. Tetlow with his usual ability gave good addresses on "Spirit Return," and "What are we?" and gave good psychometry. Lyceum. Conducted by Miss Moores. Marching led by Mr. Williams. Sea Group: Males and females listened to an essay by Mr. Leonard Thompson, on "Woman, a saviour of the world." Very thoughtfully advanced. Invocations by Mr. J. G. Hyde.

ROCHDALE. Water Street.—24: A good evening with Mrs. Rennie. 29: Mrs. Dixon gave good addresses on "Where is heaven?" and "Spiritualism the religion of the future." Psychometry and clairvoyance very good.

ROYTON.—A good day. Mrs. Stanfield's guides discoursed on "Man's mission on the earth," and "The Holy City," in such an eloquent manner as will not soon be forgotten, giving much food for thought. Excellent clairvoyance.—W. Chisnall.

SHEFFIELD. Hollis Hall, Bridge Street.—Medium, Mr. W. Johnson, of Hyde. His controls dealt with subjects from the audience in a masterly manner, giving great satisfaction.—S. Long, assist. sec.

SOUTH SHIELDS. 87, John Clay Street.—Spiritual Evidence Society after April 29 will discontinue to hold meetings, owing to rooms being required for business purposes. North-Eastern Spiritual Federation Speakers, please note.—R. S.

STOCKPORT.—Mr. Hesketh dealt particularly with "The God-man delusion," "The constituents and form of spirit," and "Spirit-return," explaining some of the methods by which spirit gives expression to itself. The discourse was philosophic and educational, and an incentive to the study of human nature. The chairman, Mr. Ford, concisely emphasised Mr. Hesketh's remarks.—T. E.

WAKEFIELD. Barstow Square.—An excellent day with Mrs. Levitt, whose guides gave us two very instructive addresses. Clairvoyance very good.—G. M.

WALSALL. Central Hall.—Mr. G. E. Aldridge, of Wolverhampton, in the absence through illness of Mr. Beardsley, editor of the *Walsall Free Press*, spoke on "Man, his origin, purpose and destiny," which was much enjoyed. After tracing man by evolution through the various

stages up to the present time, showing the purpose of his life on the earth, he urged all to fit themselves for the higher and nobler life.

WISBECH. Public Hall.—A crowded meeting of intelligent inquirers. The subjects "I seek not mine own glory; there is one who seeketh and judgeth," and "What is prayer?" were ably dealt with by Mr. D. Ward. A very good meeting. Successful clairvoyance.

WISBECH. 41, Victoria Road.—The members of Mr. Addison's circle had their quarterly tea. A good spread was provided by Mr. and Mrs. Whitehead. During the quarter we have had several visitors, one, a gentleman living beyond London, who has been for many years, and is at the present, a member of the Psychical Research Society. His interesting remarks were very instructive, the facts he related being very convincing. A lady living in Norwich visited us, she is most anxious to continue her investigation of Spiritualism. If the readers of *The Two Worlds* know of any circle meeting in Norwich, I should feel obliged if they would communicate with me. Thus you see the good work is spreading. Ashcroft, when he was here, thought he would kill Spiritualism. What is wanted in this district is more workers. "The harvest is plentiful, but the labourers are few." Well, we must see that *The Two Worlds* shall go where we cannot go, and do what we cannot do. It has now found a reader in Norwich. Thus its missionary efforts are being felt all around.

RECEIVED LATE.—Park Lane, Macclesfield: Mrs. Robinson, on "The development of mediumship," was very interesting. The teachings of Spiritualism were well set forth. Striking clairvoyance. Hope to have her again soon. Leeds Progressive Hall. 22: Mrs. Hunt's guides on "What has Spiritualism done for mankind?" and "The one and ten talents;" spoke very satisfactorily. Clairvoyance. Mr. Drake gave successful psychometry on Monday. Blackburn. Freckleton Street: Public circle, and at night Mr. Minshull spoke. Heywood: Mr. B. Plant gave good addresses, clairvoyance and psychometry. Bradford. Temperance Hall: Good meetings all day. "Experiences" in the morning. Mrs. Shulver dedicated the infant daughter of the secretary to God and the spirit world, and gave her the name of "Sunshine." Evening, good addresses and clairvoyance by Mrs. Shulver.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY.—Some friends invited me to Armley to tea, and I enjoyed the entertainment immensely, the children taking their parts well, both in the speeches and part songs. It was capitally managed.—A Friend.

ARMLEY. Good attendance. Improving immensely. Marching and calisthenics very well done. Conductor, Mr. Wm. Wilkinson. Recitations by Misses J. Spalton and N. Webb, and Masters Wm. Dodgson and H. Spalton. A few visitors seemed to like our proceedings.

OLDHAM. Bartlam Place.—Lyceum: Moderate attendance. Conductor, Miss Wainwright. After marching and calisthenics practised hymns for demonstration instead of usual groups.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR MAY, 1894.

BRADFORD. Boynton Street.—13, Mrs. Russell; 20, Mrs. Levitt; 27, Mr. Galley.
BRADFORD. Harker Street.—13, Mr. Firth; 20, Mr. Oliffe; 27, Mr. and Mrs. Ormerod.
BRADFORD. St. James'.—13, Miss Patefield; 20, Mr. Hilton; 27, Mrs. Beardshall.
FARSLEY. 19, Beckbottom.—13, Mr. and Mrs. Hargreaves; 20, Mr. T. Hindle; 27, Mr. and Mrs. Marshall.
HUDDERSFIELD. Station Street.—13, Mrs. Mercer; 20, Messrs. Foulds and Williamson; 27, Miss Hunter.
NORMANTON.—13, Mr. Macdonald; 20, Mrs. Gregg; 27, Local.
ROCHDALE. Penn Street.—13, Mr. Standish; 20, Mrs. Brooks; 27, Circles.
ROCHDALE. Regent Hall.—13, Mrs. Best; 20, Mr. J. W. Sutcliffe; 27, Mr. Postlethwaite. May 12, tea party and entertainment by the Sprightly Minstrels (male and female). Don't miss this treat. Proceeds for Whitsuntide.

YORKSHIRE UNION OF SPIRITUALISTS.—The next meeting of delegates, speakers, and honorary members will be held in the No. 1 Committee Room, Temperance Hall, Bradford, on Sunday, May 13th (Whit-Sunday), at 10-30 prompt, when all Yorkshire workers will be heartily welcome. Important and interesting business to be disposed of. Any correspondence referring to the opening out of new centres, or other relative matters, to be addressed to the Secretary, Mr. W. Stansfield, Hanging Heaton, Dewsbury.

ADOPTION.—Two bright little girls, aged 10 and 5. Address T. W. Owen, c/o Mr. J. Roobottom, 179, High Street, Bloxwich, near Walsall.
BRADFORD. Milton Progressive Hall, 32, Rebecca Street.—Lyceum. Grand ham tea, at 5 p.m., and entertainment to provide for Whitsuntide treat, Saturday, May 5th. Mr. Holmes, chairman, at 7. Tickets, adults, 9d.; children, 6d. and 4d.

BRADFORD. Boynton Street Spiritual Hall.—The services of Pastor Christopher King, inspirational medium and temperance orator, and Mrs. King, the sweet singer of sacred song, have been secured to conduct special services as under: Saturday, May 5, at 7-30, Pastor King will (by special request) deliver his dramatic oration on the play of the "Silver King." Tickets 3d. each. Sunday, May 6, at 11, 3, and 6. Collection on entering. Monday, at 7; afternoon at 3, "A Woman's Trials in her Home Life"; at 7-30, Pastor King's lecture, "The Golden Fetter, or, Is Marriage a Failure." Admission 2d.—Advt.

HANLEY.—Grove House, Birches Head.—May 6: Mr. Victor Wyldes, at 3, on "Some psychical problems considered." At 6-30, on "Conversations with some intellectual giants in the spirit spheres." May 20, at 6-30, Mr. J. H. Sankey; May 27, at 3 and 6-30, Mr. J. J. Morse; May 28, at 7-30, Mr. J. J. Morse. Members enrolled at all meetings for the Spiritual Church.

LEICESTER. Liberal Club, Town Hall Square.—Tuesday, May 8, an entertainment at 8 p.m. for the benefit of the society. Vocalists: Miss Kate Lapworth, Miss Annie Horton, Miss Mabel Smith, Miss Morris, and Leicester's favourite, Little Nellie Kilborn; Mr. William

Watts, Mr. W. Smith, Mr. Frank E. Needham, Mr. A. Adcock (comic) and Will Huish. Instrumentalists: Piano, Miss A. Collier and Mr. Harry Bentley; violin, Master Lambert; banjo, Will Huish; piccolo and flute, Master H. Allen; auto-harp, Mr. Johnson. Dramatic recitals will be rendered by Messrs. Will Huish and F. Marshall. Rally round, friends, and make this a success.

THE SECOND ANNUAL LYCEUM DEMONSTRATION will be held at Royton, on Whit Saturday, May 19. Lyceums to assemble in Cooper's Square at 10-30. At 11 prompt, after two hymns, a procession will be formed in the following order, with coloured rosettes to be worn by each, viz., marshals, Messrs. Chisnall, Gibson, and Longstaff. High Crompton Brass Band; 1, Royton, lavender; 2, Oldham, scarlet; 3, Collyhurst, yellow; 4, Rochdale, white; 5, Pendleton, salmon; 6, Manchester, blue; 7, Heywood, pink; 8, Bacup, orange. They will march along Church Street, Charles Street, Middleton Road, High Street, Sandy Lane, Rochdale Lane, Oldham Road, Shaw Road, returning by Dryclough to High Barn Farm, when two more hymns will be sung, followed by marching and calisthenic exercises. Conductors to wear sashes, and delegates a broad band on right arm, same colour as their Lyceums. Refreshments will be served in the field after the exercises, and again at 4-30 p.m. A plain tea provided at 5 p.m. in the meeting room, Chapel Street, at 6d., by ticket only. A public meeting at 6-30 p.m., when conductors will speak a short time, and recitations by the children as time will allow. Collection towards expenses.—J. B. Longstaff, hon. sec.

MR. AND MRS. CARR who used to live in Nelson Street, Keighley, have removed to Leeds Road, Bradford, and have given up platform work.

LIVERSEDGE. Well Fold, Little Town.—A larger room in Carr Street, to hold 200, will be opened on May 13. We hope to have a full room. Mr. Foot, a West African gentleman, speaker, and lady friends from Bradford, who promise to sing and give clairvoyance. Hope to have a glorious day.—F. H.

MACCLESFIELD.—May 6: 10-30, Lyceum. 6-30, Rev. A. Rushton. Subject: "What the Priests of India, China, Japan, and Russia said at the Parliament of Religions." May 13, at 3 and 6-30, Mrs. Stansfield.

WALSALL.—May 6: Mrs. Wallis, 11 a.m., Answers to written questions. 6-30: "Life and Labour in the Spirit World."

WINDHILL. Local Board Office, Cragg Road.—Lyceum 10-15, 2-30 and 6. Another place near by is going to be started, and we should not like mediums to get wrong, being in the same road.—E. Webster, 15, Chapel Walk, Eccleshill, near Bradford.

WANTED, SITUATIONS, ETC.

[Terms for these advertisements 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

WANTED, a strong Servant, age 18 to 20, for housework. Apply at once to Mrs. J. J. Morse, Florence House, 26, Osnaburgh Street, London, N.W.

GENERAL SERVANT wanted (Spiritualist), age about 18.—Apply to Mrs. Brailey, 13, Clarendon Road, Walthamstow, near London.

GENERAL SERVANT.—Apply Mrs. Wallis, 164, Broughton Road, Pendleton.

WANTED strong active general servant, between 20 and 30. Good home. Wages £13 a year. Apply, M. J. H., office of *The Two Worlds*.

WANTED a situation as useful lady housekeeper to widower or bachelor (a Spiritualist preferred.) Experienced, and excellent references. Address, W. W., c/o Manager, *The Two Worlds*, 73a, Corporation Street, Manchester.

BEAUTIFUL FLOWER SEEDS.—Packet of 12 separate varieties, 6d., post free, 7d. F. S. Sainsbury, 18, Maxfield Street, Leicester. If not satisfied money returned.

NOTICE.—MEDIUMS AND SPEAKERS who purpose visiting Morecambe during the summer, and are willing to tender their services gratis, are requested to communicate with the secretary of the Lancaster Society, who will arrange for their entertainment during the day, the society also paying tram fares to and from Morecambe.—Address, James Downham, sec., 16, Cumberland View, Bowerham, Lancaster.

FOR SALE.—"Coventry Cross" Safety Bicycle, pneumatic tyres, ball bearings throughout; diamond frame. Price £9.—Address, E. W., Office of *The Two Worlds*.

PASSING EVENTS AND COMMENTS.

EXTRA COPIES of this issue can be had. Apply early.

WE HAVE RECEIVED five cabinet photos of Miss Florence Marryat, taken recently at Birmingham. We can sell them for 1/1 post free.

MR. J. B. TETLOW suggests that efforts should be made to induce Mabel Collins to make a lecturing tour in the North next autumn.

CAMBRIDGE.—Mr. W. H. Yorke, of 31, Ainsworth Street, Cambridge, will be glad to communicate with resident Spiritualists for the purpose of forming circles and promoting the spread of Spiritualism.

THE REVEREND GENTLEMEN who have presided over Rev. T. Ashcroft's meetings should all receive a copy of this week's *Two Worlds*. Keep a copy by you for reference.

APPLICATIONS FOR AFFILIATION with the National Federation must be addressed to Mr. T. Taylor, General Secretary, 7, Lothbury Road, Harpurhey, Manchester.

THE FORWARD MOVEMENT at Brighton shows what two or three folks can do. We congratulate Capt. Bisson, Mrs. Carter, and our energetic friend Bevan Harris on their success.

BRISTOL and south country friends should note that Mr. John Heywood, our printer, has a branch establishment at 33, Bridge Street, Bristol, where he will supply *The Two Worlds* wholesale or retail.

WE ARE PLEASED to learn that the cause is steadily progressing in Glasgow. The recent proclamation of our truths by Miss Marryat and Mr. J. J. Morse should tend to excite public interest.

NOTTINGHAM FRIENDS are expecting a treat on Monday, May 7, when John Page Hopps will lecture at 8 p.m. in the Mechanics' Lecture Hall. E. W. Wallis, chairman. Admission 1s., 6d., and 3d. Mr. Wallis will speak and Janet Bailey will give clairvoyance at the Masonic Hall on Sunday, at 10-45 a.m. and 6-30 p.m.

We never should make enemies, if for no other reason, because it is so hard to behave toward them as we ought.

ONE fact is worth more than all the speculations of any number of men's minds. Facts are the finger prints of God.—*Denton*.

MISS MCCREADIE has removed to 40, Osnaburgh Street, Regent's Park, London, N.W. We are pleased to learn of the success Miss McCreadie is enjoying in the exercise of her twin gifts, clairvoyance and psychometry, in her new sphere of action.

HAIL! ye small, sweet Courtesies of Life! for smooth do ye make the common highway that we all have to travel; like Grace and Beauty, which beget inclinations to love at first sight. 'Tis ye who open the door and let the tired stranger in.—*Laurence Sterne*.

"THE TRUTH SEEKER" is a new penny monthly journal devoted to mental freedom and progress, edited by John Grange. No. 1 gives good promise of future usefulness as an exponent of aggressive free-thought. The publishers have our best wishes.

WE HAVE RECEIVED a fair number of extra orders for this issue of "our paper," but nothing like what we ought to have had. We are printing several thousands beyond the orders, in the expectation that our readers will want more when they have read the articles.

THE SPIRITUALISTS' recognition symbol is being more and more widely adopted and is rapidly coming into general use. It will be especially serviceable during the holidays for Spiritualists to know one another by. [See advt.]

MOHAMMEDANISM seems to be spreading in England, according to a monthly journal called *The Islamic World*, price 6d., published at 32, Elizabeth Street, Liverpool. It has reached the 12th issue, and contains very interesting articles. Christianity does not possess a monopoly of the graces and virtues. Mohammedans can make out a strong case for their religion.

AT THE SWANSEA DEBATING SOCIETY a correspondent informs us "hypnotism" was discussed, and the opener declared that Spiritualism was a fraud, but he had only attended one séance. Mr. W. Lewis replied effectively and was heartily applauded, many Spiritualists being present. A society ought to be formed. E. Carter, Taunton: Many thanks; will supply an article in reply at an early date.

"THE Catholic Times" says: "Spiritism and its practices are facts, but dangerous ones. He who deals with them knowingly makes a compact with the devil not easily broken. Spiritism is to Satan what the Church is to Christ; it is his Church." We hardly think the *Times* would tell an untruth 'knowingly.' It seems, however, to know what it is talking about. Either the editors have had information from the devil himself to that effect, or they got it through Spiritism. If the latter, they have also made 'a compact not easily broken.' So we are in the same boat. Let us shake.—*Light of Truth*.

RE THE LYCEUM DEMONSTRATION AT MORLEY.—Dear Sir,—The Lyceums are to meet in the Morley Park on Whit-Monday, at two o'clock (Park Street entrance). The order of proceedings are, that each Lyceum have a plot of ground and that they each go through their own particular marches, and then we all fall in to one grand march as follows: Batley Carr (white), Batley (yellow), Morley (red), Armley (pink), and Dewsbury (blue). Any other Lyceums joining to follow in order of notification of intention to join us. Conductor of calisthenics, Mr. Colbeck, Batley; marshals of forces, Messrs. J. Kitson and Colbeck.—Yours truly, W. H. BRADBURY.

THE SOUTH WALES "ECHO" for April 25, published an interview with Miss Florence Marryat, during which she said:—"It is difficult to convince some people of the greatest truths against which they are prejudiced. In my own case I am satisfied beyond doubt. My own mother, my own children, have come back to me—all except my own father, who told me from the first he would never materialise. I consider it one of the best proofs of the genuineness of Spiritualism that, although touring in America for a year, visiting every séance room I had time to visit, and although Captain Marryat's name is well known and honoured in the United States, no one ever attempted to represent my father. They might, if they wished to have perpetrated a fraud, have easily represented him, and with every opportunity of success, considering I was only a child when he died."

TO CORRESPONDENTS.—J. McG. Munro and Willy Reichel: Received with thanks, will use at an early date.—Khodaraham H. Bahram, Yezd: Your card received. Stamps will not be of any service, but a draft from the Imperial Bank on their office at No. 14, Austin Friars, London, England, payable on demand, will be perfectly satisfactory. The subscription price is 6s. 6d. a year.—W. Howarth, Blackpool: You are wrong. The money was not paid to either Mr. Swindlehurst or Mr. Wallis. It was handed to Mr. Sudall, the sectional secretary of the Federation Propaganda Committee, who paid Mr. Swindlehurst his expenses only. No fees were paid to the speakers referred to, who gave their services for the Federation, as Mr. Sudall's statement of accounts at the Conference in July will show. The matter rightly belongs there and cannot be discussed in our columns.—Willie Lewis, Swansea: Glad to hear from you. Will send you some literature, and hope your endeavours will meet with success; there ought surely to be a strong society in Swansea, it only needs a little energy and patience.

SPIRITUALISM AND RIDICULE.—"I simply contend that no honest inquirer into Modern Spiritualism can pass the threshold of the subject without discovering that it becomes him to be modest, and to avoid ridicule and scorn, the weapons of ignorance and vanity. The grand lesson which all persecutions have taught should be known to most—the lesson that, after their object has gained a certain strength, they invariably fan the flames they are meant to smother. This happens, too, whether these flames be luminaries of truth and knowledge, fraught with happiness to every soul on whom their beams are shed, or whether they be consuming fires, blasting truth and burning up everything that is good and beautiful in man. Just as the same breeze that wafts the most delicious perfume will bear also on its bosom the most noisome of stenches so will contempt and ridicule certainly nourish Spiritualism, whether Spiritualism be true or false. In truth, a wise man will comport himself modestly towards any subject of which he is wholly or partially ignorant. The saying thus much does not prevent me from contending that a little thought and examination make it clear that the alleged phenomena of Spiritualism have a better claim to respect than have most other new subjects."—E.M.—*Newcastle Evening News*.

OUR ADVICE to all—investigate, investigate!

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THE WIFE'S DOCTOR, by W. Wakefield, is still selling rapidly. [See advt.]

THE NINTH ANNUAL LYCEUM CONFERENCE will be held on Sunday next, May 6, in the Victoria Hall, of the Town Hall, Dewsbury, Mr. H. A. Kersey presiding. A grand public tea on Saturday, the 5th, at 4-30. Entertainment afterwards. See "Correspondence."

TODMORDEN friends should form a society by calling a public meeting by advertisement in the local paper, or by asking Mr. Sudall, of 44, Railway Terrace, Darwen, to co-operate with them on behalf of the National Federation.

"THE LYCEUM BANNER" for May contains the full official programme of the Lyceum Conference. The *Banner* reprints the poem from Mr. Kitson's story which appeared in our columns with due acknowledgments. No Lyceum child or officer should miss the *Banner*; it is indispensable. The contents are varied and altogether excellent.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballam, and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad Street, Philadelphia; Argentine Republic, Sr Don A. Ugarte, President "Fraternal" Society, Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou Place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middelland, 682; India, Mr. T. Hutton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Terzano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, M. Etienne, Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 14, Berkley Terrace, White Post Lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne.

SPIRITUALISTIC FORWARD MOVEMENT AT BRIGHTON.—Mrs. Vincent Bliss, of London, lectured in the Athenæum Hall, North Street, Brighton, on "Spiritualism." Captain F. S. D. de Cartaret Bisson, LL.D., presided, and there was a large, and, on the whole, sympathetic audience, the majority being ladies. The Chairman described himself as a Spiritualistic convert of three years' growth. Spiritualism he should define as actual knowledge in the possibility of persons still in the flesh holding conscious communion with those who had passed beyond the veil. Its immediate effect upon him was to make him a more diligent and reverent Bible student. He claimed that the phenomena of Spiritualism were now recognised by most of the distinguished scientific men of the present day, formerly sceptics, and enumerated a list of these, which included the name of the Hon. Roden Noel, of Hove. The majority of the clergy were bitter opponents, and those who had even given in their adhesion to Modern Spiritualism had not the courage to boldly avow their association with the movement. Mrs. Bliss, a lady of attractive appearance and possessed of considerable rhetorical attainments, delivered a fervent prayer, which was followed by a highly emotional address, in which she was supposed to become inspired, and the audience to be hearing a voice from the spirit-land, colour to which was given by her keeping her eyes closed during the whole of her oration, and finally emerging from her trance-like state with dramatic impressiveness. Her opening sentence was a lucid avowal of the truth of the resurrection, and an emphatic repudiation of the doctrine of eternal punishment. The contrast between Christianity and Spiritualism upon this point was vividly portrayed, and then the contention of opponents as to the cult originating through Satanic agency was dealt with. There were Spiritualists and Spiritualists, the same as there were Christians and Christians, and if the Evil One was the source, all she could say was she had learnt more from him than through priest or clergy. She asserted that Christianity had done nothing to give mankind the true key to the inner life, and that science had done infinitely more than pulpit teachings. She thanked God that hell was depicted in the Bible as the bottomless pit, for the reason that those who were cast in it finally emerged into the spirit-land, a conjecture, the novelty of which caused slightly irreverent laughter. Other meetings are to be arranged by Mrs. Walter Acton, of 1, Hanover Crescent.—*Local Paper*.

IN MEMORIAM.

We regret to announce the following from our good friend Mrs. Culpan, of Halifax: "Sister Ann died at 1-15 p.m., on Monday, in full belief of the Spiritualist faith although she did not attend much. She has not been out since last November. Bronchitis and weakness of the heart."

In sweetest and loving memory of Thomas Dewsbury, of Burslem, who passed to the higher life May 4, 1892. A devoted husband and affectionate father. "Not lost, but gone before."

He who plants within our hearts

All this deep affection,

Giving when the form departs

Fadeless recollection,

Will but clasp th' unbroken chain

Closer when we meet again.

On April 14, Mr. Jno. Crowther, one of our old members, a veteran Spiritualist, passed to the higher life. A number of energetic Spiritualists assembled at the house, where a Spiritualist service was held. Many of the listeners being non-Spiritualists, their eyes were slightly opened, and sufficient food was given them to arouse their thoughtful minds. After the funeral ceremony and tea was over, a séance was held for the benefit of the relatives and mourners, from which much good resulted. On Sunday, April 22, the choir rendered "Vital Spark," in memoriam of our old friend and brother; also a younger friend, who had passed on during the week.